THE BOOK OF COMMON PRAYER,

AND

Administration of the Sacraments,

AND

Other Rites and Ceremonies of the CHURCH,

According to the Use of the

CHURCH of ENGLAND,

Together with the

PSALTER or PSALMS OF

DAVID,

Pointed as they are to be Sung or Said in CHURCHES.

In the SAVOY,

Printed by the Assigns of John Bill and Christopher Barker, Printers to the Kings most Excellent Majesty. *Anno Dom.* 1671.

CUM PRIVILEGIO.

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An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments, *Primo Eliz.*

WHere at the death of our late Sovereign Lord King *Edward* the sixth, there remained one Uniform order of Common Service, and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of *England*, which was set forth in one Book, Intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England.* Authorized by Act of Parliament holden in the fifth and sixth years of our said late Sovereign Lord King *Edward* the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; the which was repealed and taken away by Act of Parliament, in the first year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christs Religion:

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, onely concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed, in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint *John Baptist* next coming: and that the said Book, with the order of Service, and of the administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said Feast of the Nativity of Saint *John Baptist*, in full force and effect, according to the tenour and effect of this Statute: Any thing in the aforesaid Statute of Repeal to the contrary not withstanding.

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And further be it Enacted by the Queens Highneſs, with the aſſent of the Lords and Commons in this preſent Parliament aſſembled, and by Authority of the ſame, That all, and ſingular Miniſters in any Cathedral, or Pariſh-Church, or other place within this Realm of *England*, *Wales*, and the Marches of the ſame, or other the Queens Dominions, ſhall from and after the Feaſt of the Nativity of Saint *John Baptiſt* next coming, be bounden to ſay and uſe the Mattens, Evenſong, Celebration of the Lords Supper, and Adminiſtration of each of the Sacraments, and all their Common and open Prayer, in ſuch order and form as is mentioned in the ſaid Book, ſo Authorized by Parliament in the ſaid fifth and ſixth year of the Reign of King *Edward* the Sixth; with one alteration or addition of certain Leſſons to be uſed on every Sunday in the year, and the form of the Litany, altered, and corrected, and two ſentences onely added in the delivery of the Sacrament to the Communicants, and none other, or otherwiſe: and, That if any manner of Parſon, Vicar, or other whatſoever Miniſter, that ought or ſhould ſing, or ſay Common Prayer mentioned in the ſaid Book, or miniſter the Sacraments, from, and after the Feaſt of the Nativity of Saint *John Baptiſt* next coming, refuſe to uſe the ſaid Common Prayers, or to miniſter the Sacraments in ſuch Cathedral, or Pariſh-Church, or other places, as he ſhould uſe to miniſter the ſame, in ſuch order and form, as they be mentioned, and ſet forth in the ſaid Book, or ſhall wilfully, or obſtinately ſtanding in the ſame, uſe any other Rite, Ceremony, Order, Form, or manner of celebrating of the Lords Supper openly, or privily, or Mattens, Evenſong, Adminiſtration of the Sacraments, or other open Prayers, then is mentioned, and ſet forth in the ſaid Book [*Open Prayer in, and throughout this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches, or private Chappels or Oratories, commonly called the Service of the Church*] or ſhall Preach, declare, or ſpeak any thing in the derogation, or depraving of the ſaid Book, or any thing therein contained, or of any part thereof, and ſhall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confeſſion, or by the notorious evidence of the fact; he ſhall loſe and forfeit to the Queens Highneſs, Her Heirs and Succeſſors, for his firſt offence, the profit of all his Spiritual Benefices, or Promotions, coming, or ariſing in one whole year next after this conviction: And alſo

that

that the person so convicted shall for the same offence suffer imprisonment by the space of six moneths, without Bail or Mainprise; And if any such person once convict of any offence concerning the Premises, shall after his first conviction, eftsoons offend, and be thereof in form aforesaid lawfully convict; That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived *ipso facto* of all his Spiritual Promotions: and, That it shall be Lawful to all Patrons, or Donors of all and singular the same, Spiritual Promotions, or of any of them, to present, or collate to the same, as though the person and persons so offending were dead: and, That if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof, in form aforesaid, Lawfully convicted; That then the person so offending, and convicted the third time, shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer imprisonment during his life: And if the person that shall offend, and be convict in form aforesaid, concerning any of the premises, shall not be Beneficed, nor have any Spiritual Promotion; That then the same person so offending, and convict, shall for the first offence, suffer imprisonment during one whole year next after his said conviction, without Bail or Mainprise: And if any such person not having any Spiritual Promotion, after his first conviction, shall eftsoons offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted: That then the same person shall for his second offence suffer imprisonment during his life.

And it is Ordained, and Enacted by the Authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Nativity of St. *John Baptist* next coming, shall in any Enterludes, Plays, Songs, Rimes, or by other open words declare, or speak any thing in the derogation, depraving or despising of the same Book, or of any thing therein contained, or any part thereof; or shall by open fact, deed, or by open threatnings compel, or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish Church or in Chappel, or in any other place, to sing, or say any Common or open Prayer, or to minister any Sacrament otherwise, or in any other manner and form, then is mentioned in

the ſaid Book; or by any of the ſaid means ſhall unlawfully interrupt, or let any Parſon, Vicar, or other Miniſter in any Cathedral, or Pariſh Church, or Chappel, or any other place to ſing or ſay Common and open Prayer, or to miniſter the Sacraments, or any of them, in ſuch manner and form, as is mentioned in the ſaid Book; that then every ſuch perſon, being thereof lawfully convicted in form aboveſaid, ſhall forfeit to the Queen our Sovereign Lady, Her Heirs and Succeſſors, for the firſt offence an hundred marks: And if any perſon or perſons, being once convict of any ſuch offence, eftſoons offend again any of the laſt recited offences, and ſhall in form aforeſaid be thereof lawfully convict; That then the ſame perſon, ſo offending and convict, ſhall for the ſecond offence forfeit to the Queen our Sovereign Lady, Her Heirs, and Succeſſors four hundred marks: And if any Perſon, after he in form aforeſaid ſhall have been twice convict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and be thereof in form aboveſaid lawfully convict; that then every perſon, ſo offending and convict, ſhall for his third offence forfeit to our Sovereign Lady the Queen all his Goods and Chattels, and ſhall ſuffer impriſonment during his life: And if any perſon or perſons, that for his firſt offence concerning the premiſes, ſhall be convict in form aforeſaid, do not pay the Sum to be paid by vertue of his conviction, in ſuch manner and form, as the ſame ought to be paid, within ſix weeks next after his conviction; That then every perſon ſo convict, and ſo not paying the ſame, ſhall for the ſame firſt offence, inſtead of the ſaid Sum, ſuffer impriſonment by the ſpace of ſix moneths without Bail or Mainpriſe: And if any perſon, or perſons that for his ſecond offence concerning the premiſes ſhall be convict in form aforeſaid, do not pay the ſaid Sum to be paid by vertue of his conviction, and this eſtatute, in ſuch manner and form as the ſame ought to be payed, within ſix weeks next after his ſaid ſecond conviction; That then every perſon ſo convicted, and not ſo paying the ſame, ſhall for the ſame ſecond offence in the ſtead of the ſaid Sum, ſuffer Impriſonment, during twelve moneths without Bail or Mainpriſe: And that from and after the ſaid Feaſt of the Nativity of Saint *John Baptiſt* next coming, all and every perſon and perſons, inhabiting within this Realm, or any other the Queens Majeſties Dominions, ſhall diligently, and faithfully, having no lawful

or

or reaſonable excuſe to be abſent, endeavour themſelves to reſort to their Pariſh Church, or Chappel accuſtomed, or upon reaſonable let thereof, to ſome uſual place, where Common Prayer, and ſuch ſervice of God ſhall be uſed in ſuch time of let, upon every Sunday, and other days ordained and uſed to be kept as holy dayes, and then, and there to abide orderly and ſoberly, during the time of the Common-Prayer, Preachings, or other Service of God there to be uſed and miniſtred: upon pain of puniſhment by the cenſures of the Church; and alſo upon pain, that every perſon ſo offending ſhall forfeit for every ſuch offence twelve pence, to be levied by the Church-wardens of the Pariſh, where ſuch offence ſhall be done, to the uſe of the poor of the ſame Pariſh, of the goods, lands, and tenements of ſuch offender, by way of diſtreſs.

And for due execution hereof, the Queens moſt excellent Maieſty, the Lords Temporal, and all the Commons in this preſent Parliament aſſembled, do in Gods name earneſtly require, and charge all the Archbiſhops, Biſhops, and other Ordinaries, that they ſhall endeavour themſelves to the uttermoſt of their knowledges, that the due and true execution hereof may be had throughout their Dioceſſes and Charges, as they will anſwer before God for ſuch evils and plagues, wherewith Almighty God may juſtly puniſh his people for neglecting this good and wholeſome Law. And for their Authority in this behalf, Be it further Enacted by the Authority aforeſaid, That all and ſingular the ſame Archbiſhops, Biſhops, and all other their officers, exerciſing Eccleſiaſtical juriſdiction, as well in places exempt, as not exempt, within their Dioceſſes, ſhall have full power and Authority by this Act to reform, correct and puniſh by cenſures of the Church, all, and ſingular perſons, which ſhall offend within any of their juriſdiction, or Dioceſſes, after the ſaid Feaſt of the Nativity of Saint *John Baptiſt* next coming, againſt this Act and Statute: any other Law, Statute, Priviledge, Liberty, or Proviſion heretofore made, had, or ſuffered to the contrary notwithſtanding.

And it is Ordained and Enacted by the Authority aforeſaid, That all and every Juſtice of Oyer and Determiner, or Juſtices of Aſſize ſhall have full power and Authority in every of their open and general Seſſions to enquire, hear and determine all and all manner of offences, that ſhall be committed, or done

contrary to any Article contained in this preſent Act, within the limmits of the Commiſſion to them directed, and to make proceſs for the execution of the ſame, as they may do againſt any perſon being indicted before them of treſpaſs, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforeſaid, That all and every Archbiſhop and Biſhop ſhall and may at all time and times at his liberty and pleaſure, joyn and aſſociate himſelf by vertue of this Act to the ſaid Juſtices of Oyer and Determiner, or to the ſaid Juſtices of Aſſiſe, at every of the ſaid open and general Seſſions, to be holden in any place within his Dioceſs, for and to the inquiry, hearing, and determining of the offences aforeſaid.

Provided alſo, and be it Enacted by the Authority aforeſaid, That the Books concerning the ſaid Services ſhall at the coſts and charges of the Pariſhioners of every Pariſh, and Cathedral Church, be attained, and gotten before the ſaid Feaſt of the Nativity of S. *John Baptiſt* next following; and that all ſuch Pariſhes and Cathedral Churches, or other places, where the ſaid Books ſhall be attained and gotten before the ſaid Feaſt of the Nativity of S. *John Baptiſt*, ſhall within three weeks next after the ſaid Books ſo attained and gotten, uſe the ſaid Service, and put the ſame in ure according to this Act.

And be it further Enacted by the Authority aforeſaid, That no perſon or perſons ſhall be at any time hereafter impeached, or otherwiſe moleſted of, or for any the offences above mentioned, hereafter to be committed, or done contrary to this Act; unleſs he or they ſo offending be thereof indicted at the next general Seſſions to be holden before any ſuch Juſtices of Oyer and Determiner, or Juſtices of Aſſiſe, next after any offence committed or done, contrary to the tenour of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforeſaid, That all and ſingular Lords of the Parliament, for the third offence above mentioned, ſhall be tried by their Peers.

Provided alſo, and be it Ordained and Enacted by the Authority aforeſaid, That the Mayor of *London*, and all other Mayors, Bayliffs, and other Head-officers of all, and ſingular Cities, Burroughs, and Towns-corporate within this Realm, *Wales*, and the Marches of the ſame, to the which Juſtices of Aſſiſe do not commonly,

ly repair, shall have full power and Authority by vertue of this Act, to enquire, hear, and determine the offences aboveſaid, and every of them, yearly within fifteen days after the Feasts of *Easter*, and Saint *Michael* the Archangel, in like manner and form, as Justices of Assise, and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical jurisdiction, shall have full power and Authority by vertue of this Act, as well to enquire in their Visitation, Synods, and elsewhere within their jurisdiction, at any other time, and place, to take accusations, and informations of all, and every the things above mentioned, done, committed, or perpetrated within the limits of their Jurisdictions and Authority, as to punish the same, by admonition, excommunication, sequestration, or deprivation, and other censures, and process, in like form, as heretofore hath been used in like cases by the Queens Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever person offending in the premisses, shall for the offence first receive punishment of the Ordinary, having a testimonial thereof under the said Ordinaries seal, shall not for the same offence eftsoons be convicted before the Justices; and likewise receiving for the said offence punishment first by the Justices, he shall not for the same offence eftsoons receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

Provided alwayes, and be it Enacted, That such Ornaments of the Church and of the Ministers thereof shall be retained and be in use, as were in this Church of *England* by the Authority of Parliament in the second year of the Reign of King *Edward* the Sixth, until other order shall be therein taken by the Authority of the Queens Majesty, with the advice of Her Commissioners, appointed and Authorized under the Great Seal of *England* for Causes Ecclesiastical, or of the Metropolitan of this Realm: And also, That if there shall happen any contempt or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions or Countries, shall from henceforth be utterly void and of none effect.

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests and Deacons in the Church of England.

XIV. CAROL. II.

WHereas in the first year of the late Queen *Elizabeth*, there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of *England*, (agreable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, *The Book of Common Prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of* England, and enjoyned to be used by Act of Parliament, holden in the said First year of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*; very comfortable to all good people, desirous to live in Christian Conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments and often Preaching of the Gospel with devotion of the hearers: And yet this notwithstanding a great number of people in divers parts of this Realm, following their own Sensuality, and living without knowledge and due fear of God, do wilfully and Schismatically abstain, and refuse to come to their Parish-Churches and other Publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used, upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in the said Order, or Liturgy so set forth and enjoyned as aforesaid, great mischiefs and inconveniencies, during the times of the late unhappy troubles, have arisen and grown, and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of *England*, and to the hazard of many souls:

For

For prevention whereof in time to come, for ſetling the Peace of the Church, and for allaying the preſent diſtempers which the indiſpoſition of the time hath contracted, The Kings Majeſty (according to his Declaration of the Five and twentieth of *October*, One thouſand ſix hundred and ſixty) granted his Commiſſion under the great Seal of *England*, to ſeveral Biſhops and other Divines, to review the Book of Common Prayer, and to prepare ſuch Alterations and Additions, as they thought fit to offer: And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by His Majeſty called and aſſembled (and now ſitting) His Majeſty hath been pleaſed to Authorize and require the Preſidents of the ſaid Convocations, and other the Biſhops and Clergy of the ſame, to review the ſaid Book of Common Prayer, and the Book of the Form and manner of the Making and Conſecrating of Biſhops, Prieſts, and Deacons: And that after mature conſideration, they ſhould make ſuch Additions and Alterations in the ſaid Books reſpectively, as to them ſhould ſeem meet and convenient; And ſhould exhibit and preſent the ſame to His Majeſty in writing for his further allowance or confirmation: ſince which time, upon full and mature deliberation, they the ſaid Preſidents, Biſhops, and Clergy of both Provinces, have accordingly reviewed the ſaid Books, and have made ſome Alterations which they think fit to be inſerted to the ſame; and ſome Additional Prayers to the ſaid Book of Common Prayer, to be uſed upon proper and emergent occaſions: and have exhibited and preſented the ſame unto His Majeſty in writing, in one Book, Entituled, *The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of* England, *together with the Pſalter, or Pſalms of* David, *Pointed as they are to be ſung or ſaid in Churches; and the Form and Manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts and Deacons*: All which His Majeſty having duly conſidered, hath fully approved and allowed the ſame, and recommended to this preſent Parliament, that the ſaid Book of Common Prayer, and of the Form of Ordination and Conſecration of Biſhops, Prieſts and Deacons, with the Alterations and Additions, which have been ſo made and preſented to His Majeſty by the ſaid Convocations, be the Book, which ſhall be appointed to be uſed by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Univerſities, and the Colledges of *Eaton* and *Winchester*, and in all Pariſh-Churches and Chappels within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and by all that Make, or Conſecrate Biſhops, Prieſts or Deacons, in any of the ſaid Places, under ſuch Sanctions and Penalties as the Houſes of Parliament ſhall think fit. Now in regard that nothing conduceth more to the ſetling of the Peace of this Nation (which is deſired of all good men) nor to the honour of our Religion, and the propagation thereof, then an Univerſal agreement in the Publick Worſhip of Almighty God; and to the intent that every perſon within this Realm, may certainly know the rule, to which he is to conform in Publick Worſhip, and Adminiſtration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom Biſhops, Prieſts and Deacons are, and ought to be Made, Ordained and Conſecrated;

Be it Enacted by the Kings moſt Excellent Majeſty, by the advice, and with the conſent of the Lords Spiritual and Temporal, and of the Commons in this preſent Parliament aſſembled, and by the Authority of the ſame, That all and ſingular Miniſters, in any Cathedral, Collegiate, or Pariſh-Church or Chappel, or other place of Publick Worſhip within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, ſhall be bound to ſay and uſe the Morning Prayer, Evening Prayer, Celebration and Adminiſtration of both the Sacraments, and all other the Publick, and Common Prayer, in ſuch order and form as is mentioned in the ſaid Book, annexed and joyned to this preſent Act, and Entituled, *The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of* England: *together with the Pſalter or Pſalms of* David, *Pointed as they are to be ſung or ſaid in Churches, and the Form or Manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts and Deacons*:

and, That the Morning and Evening Prayers, therein contained, shall upon every Lords day and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of Publick Worship within this Realm of *England*, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice, or Promotion, within this Realm of *England*, or places aforesaid, shall in the Church, Chappel, or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint *Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred fifty and two, openly, publickly, and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained and prescribed, in these words, and no other.

I *A. B.* Do here declare my unfeigned assent, and consent to all, and every thing contained, and prescribed in, and by the Book, Intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites, and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter or Psalms of* David, *Pointed as they are to be sung, or said in Churches, and the form, or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.*

And, That all and every such person, who shall (without some lawful impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one moneth after such impediment removed, shall *ipso facto* be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful to, and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights, and Titles, to present, or collate to the same, as though the person, or persons, so offending or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice, or Promotion within this Realm of *England*, and places aforesaid, shall in the Church, Chappel, or place of Publick Worship, belonging to his said Benefice or Promotion, within two moneths next after that he shall be in the actual possession of the said Ecclesiastical Benefice, or Promotion, upon some Lords day, openly, publickly, and solemnly read the Morning and Evening Prayers, appointed to be read by and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly, and publickly before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things therein contained and prescribed, according to the form before appointed; and, That all and every such person, who shall (without some lawful impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one moneth after such Impediment removed, shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions; and, That from thenceforth, it shall and may be lawful to and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present or collate to the same, as though the person or persons so offending, or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure doth reside on his Living, and keep a Curate, the Incumbent himself

himself in person (not having some lawful impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every moneth openly and publickly read the Common Prayers and Service, in and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments, and other Rites of the Church, in the Parish Church, or Chappel of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-corporate where the offence shall be committed, (which Oath the said Justices are hereby impowered to administer) and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the offender, by the Warrant of the said Justices, by the Church-wardens, or Overseers of the Poor of the said Parish, rendring the surplusage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every Colledge elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every School-master, keeping any publick, or private School, and every person Instructing, or Teaching any Youth in any House or private Family as a Tutor, or School-master, who upon the First day of *May*, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time hereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture, or School, or shall Instruct or Teach any Youth as Tutor, or School-master, shall before the Feast-day of Saint *Bartholomew*, which shall be in the Year of our Lord, One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgment following, *Scilicet*,

I *A. B.* Do declare, That it is not lawful upon any pretence whatsoever, to take Arms against the King; and that I do abhor that Traiterous Position of taking Arms by His Authority against His Person, or against those that are Commissionated by Him, and that I will conform to the Liturgy of the Church of *England*, as it is now by Law established. And I do declare that I do hold, there lies no obligation upon me, or on any other person from the Oath, commonly called the *solemn League and Covenant*, to endeavour any change, or alteration of Government, either in Church or State; and that, the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

Which said Declaration and Acknowledgement shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy: And the said Declaration or Acknowedgment shall be subscribed before the respective Archbishop, or Bishop, Ordinary of the Diocese, by every other person injoyned hereby to subscribe the same, upon pain that all and every of the persons aforesaid failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and *ipso facto* deprived of the same, and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage

Vicarage, Eccleſiaſtical, Dignity or Promotion, Curates place, Lecture, and School ſhall be void, as if ſuch perſon ſo failing were naturally dead.

And if any Schoolmaſter or other perſon, inſtructing or teaching Youth in any private Houſe or Family, as a Tutor or Schoolmaſter, ſhall inſtruct or teach any Youth as a Tutor or Schoolmaſter, before Licenſe obtained from his reſpective Archbiſhop, Biſhop, or Ordinary of the Dioceſs, according to the Laws and Statutes of this Realm (for which he ſhall pay twelve pence onely) and before ſuch ſubſcription and acknowledgment made as aforeſaid; Then every ſuch Schoolmaſter and other, inſtructing and teaching as aforeſaid, ſhall for the firſt offence ſuffer three moneths imprisonment without Bail or Mainprise; and for every ſecond and other ſuch offence ſhall ſuffer three moneths impriſonment without Bail or Mainprise, and alſo forfeit to His Majeſty the ſum of five pounds.

And after ſuch ſubſcription made, every ſuch Perſon, Vicar, Curate, and Lecturer, ſhall procure a Certificate under the hand and ſeal of the reſpective Archbiſhop, Biſhop, or Ordinary of the Dioceſs (who are hereby enjoyned and required upon demand to make and deliver theſame) and ſhall publickly and openly read the ſame, together with the Declaration, or acknowledgment aforeſaid, upon ſome Lords day within three moneths then next following, in his Pariſh-Church where he is to officiate, in the preſence of the Congregation there aſſembled, in the time of Divine Service; upon pain that every perſon failing therein, ſhall loſe ſuch Parſonage, Vicarage, or Benefice, Curates place, or Lecturers place reſpectively, and ſhall be utterly diſabled and *ipſo facto* deprived of the ſame; And that the ſaid Parſonage, Vicarage, or Benefice, Curates place, or Lecturers place ſhall be void, as if he were naturally dead.

Provided always, That from and after the Twenty fifth day of *March*, which ſhall be in the year of our Lord God, One thouſand ſix hundred eighty two, there ſhall be omitted in the ſaid Declaration, or Acknowledgement ſo to be ſubſcribed and read, theſe words following, *Scilicet*,

AND I do declare, that I do hold there lies no Obligation on me, or any other perſon from the Oath, commonly called the *Solemn League and Covenant*, to endeavour any change, or alteration of Government either in Church or State; And that the ſame was in it ſelf an unlawful Oath, and impoſed upon the Subjects of this Realm againſt the known Laws and Liberties of this Kingdom:

So as none of the perſons aforeſaid ſhall from thenceforth be at all obliged to ſubſcribe or read that part of the ſaid Declaration, or Acknowledgement.

Provided always, and be it Enacted, That from and after the Feaſt of Saint *Bartholomew*, which ſhall be in the year of our Lord, One thouſand ſix hundred ſixty and two, no perſon, who now is Incumbent, and in poſſeſſion of any Parſonage, Vicarage, or Benefice, and who is not already in holy Orders by Epiſcopal Ordination, or ſhall not before the ſaid Feaſt-day of Saint *Bartholomew* be Ordained Prieſt, or Deacon, according to the form of Epiſcopal Ordination, ſhall have, hold, or enjoy the ſaid Parſonage, Vicarage, Benefice with Cure; or other Eccleſiaſtical Promotion within this Kingdom of *England*, or the Dominion of *Wales*, or Town of *Berwick* upon *Tweed*; But ſhall be utterly diſabled, and *ipſo facto* deprived of the ſame; And all his Eccleſiaſtical Promotions ſhall be void, as if he were naturally dead.

And be it further Enacted by the Authority aforeſaid, That no perſon whatſoever ſhall thenceforth be capable to be admitted to any Parſonage, Vicarage, Benefice, or other Eccleſiaſtical Promotion or Dignity whatſoever nor ſhall preſume to conſecrate and adminiſter the holy Sacrament of the Lords Supper, before ſuch time as he ſhall be Ordained Prieſt, according to the form, and manner in, and by the ſaid Book preſcribed, unleſs he have formerly been made Prieſt by Epiſcopal Ordination, upon pain to forfeit for every offence the ſum of One hundred pounds; (one moiety thereof to the Kings Majeſty, the other moiety thereof to be equally divided between the poor of the Pariſh where the offence ſhall be committed, and ſuch perſon or perſons as ſhall ſue for the ſame by Action of

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Debt, Bill, Plaint, or Information in any of His Majesties Courts of Record, wherein no Essoign, Protection, or Wager of Law shall be allowed; And to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole year next following.

Provided that the Penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches, allowed, or to be allowed by the Kings Majesty, His Heirs and Successours, in *England*.

Provided always, That no title to confer, or present by lapse, shall accrue by any avoidance, or deprivation *ipso facto* by vertue of this Statute, but after six moneths after notice of such voidance, or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publickly read in the Parish Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by vertue of this Act.

And be it further Enacted by the Authority aforesaid, That no Form, or Order of Common-Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other publick Place of or in any Colledge, or Hall in either of the Universities, the Colledges of *Westminster*, *Winchester*, or *Eaton*, or any of them, other then what is prescribed and appointed to be used in and by the said Book. And, That the present Governour, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of *Westminster*, *Winchester*, and *Eaton*, within one moneth after the Feast of Saint *Bartholomew*, which shall be in the year of our Lord, One thousand six hundred sixty and two; And every Governour or Head of any of the said Colledges, or Halls, hereafter to be elected or appointed, within one moneth next after his Election or Collation, and Admission into the same Government or Headship, shall openly and publickly in the Church, Chappel, or other publick place of the same Colledge, or Hall, and in the presence of the Fellows, and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen *Elizabeth*, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the Form aforesaid; And that all such Governours, or Heads of the said Colledges and Halls, or any of them, as are, or shall be in holy Orders, shall once at least in every quarter of the year (not having a lawful impediment) openly and publickly Read the Morning Prayer, and Service in and by the said Book appointed to be read, in the Church, Chappel, or other publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of six moneths, by the Visitor or Visitors of the same Colledge or Hall. And if any Governour or Head of any Colledge or Hall, suspended for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer and Service as aforesaid, shall not, at or before the end of six moneths next after such suspension, subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or Read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be *ipso facto* void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer and all other Prayers and Service prescribed in and by the said Book in the Chappels, or other publick places of the respective Colledges and, Halls in both the Universities, in the Colledges of *Westminster*, *Winchester*, and *Eaton*, and in the Convocations of the Clergies of either Province, in Latine; Any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to Preach, or Read any Sermon or Lecture in any Church Chappel, or other place of Publick Worship, within this Realm of *England*, or the Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, unless he be first approved, and thereunto Licensed by the Archbishop

Bishop of the Province, or Bishop of the Diocess, or (in case the See be void) by the Guardian of the Spiritualities, under his Seal, and shall in the Presence of the same Archbishop, or Bishop, or Guardian, Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen *Elizabeth*, with Declaration of his unfeigned assent to the same: And, That every person and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to Preach upon any day of the week in any Church, Chappel, or place of Publick Worship within this Realm of *England*, or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publickly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, and then and there publickly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Form and Orders therein contained and prescribed, according to the Form before appointed in this Act: And also shall upon the first Lecture-day of every moneth afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon openly, publickly, and solemnly Read the Common Prayers, and Service in and by the said Book appointed to be Read for that time of the day, at which the said Lecture or Sermon is to be preached; and after such Reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid: And, That all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or place of Publick Worship, until such time as he and they shall openly, publickly, and solemnly Read the Common Prayers and Service appointed by the said Book, and Conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture, That then for every such offence the person and persons so offending, shall suffer three moneths Imprisonment in the Common Goal without Bail or Mainprise; And that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of such Offence committed, shall and are hereby required to commit the person or persons so offending to the Goal of the County, City, or Town Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, shall be openly, publickly, and solemnly Read by some Priest, or Deacon, in the Church, Chappel, or place of Publick Worship, where the said Sermon or Lecture is to be Preached, before such Sermon or Lecture be Preached: And that the Lecturer then to Preach shall be present at the Reading thereof.

Provided nevertheless, That this Act shall not extend to the University Churches in the Universities of this Realm, or either of them, when, or at such times as any Sermon or Lecture is Preached or read in the same Churches, or any of them, for, or as the publick University-Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such form and manner as the same have been heretofore Preached or

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Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, that the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of *England*, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter or Psalms of* David, *Pointed as they are to be sung or said in Churches, and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*, herein before mentioned, to be joyned and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of* David *Pointed as they are to be sung or said in Churches, and the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons*, shall at the cost and charges of the Parishioners of every Parish-Church, and Chappelry, Cathedral Church, Colledge and Hall, be attained and gotten before the Feast day of *S. Bartholomew*, in the year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the moneth, for so long time as they shall then after be unprovided thereof, by every Parish, or Chappelry, Cathedral-Church, Colledge and Hall, making default therein:

Provided always, and be it Enacted by the Authority aforesaid, That the Bishops of *Hereford*, *S. Davids*, *Asaph*, *Bangor*, and *Landoff*, and their Successors, shall take such order among themselves, for the souls health of the Flocks committed to their charge within *Wales*, That the Book hereunto annexed be truly and exactly Translated into the *British* or *Welsh* Tongue, and that the same so Translated, and being by them, or any three of them at the least, viewed, perused, and allowed, be imprinted to such number at least, so that one of the said Books, so Translated and Imprinted, may be had for every Cathedral, Collegiate and Parish-Church, and Chappel of Ease in the said respective Dioceses, and places in *Wales*, where the *Welsh* is commonly spoken or used, before the First day of *May*, One thousand six hundred sixty five: And, that from and after the Imprinting and publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all *Wales*, within the said Dioceses where the *Welsh* Tongue is commonly used, in the *British* or *Welsh* Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book: for which Book, so Translated and Imprinted, the Churchwardens of every the said Parishes shall pay out of the Parish-money in their hands, for the use of the respective Churches, and be allowed the same on their Accompt. And, That the said Bishops, and their Successors, or any three of them at the least, shall set and appoint the Price, for which the said Book shall be sold. And one other Book of Common Prayer in the *English* Tongue, shall be bought and had in every Church throughout *Wales*, in which the Book of Common-Prayer in *Welsh* is to be had, by force of this Act, before the First day of *May*, One thousand six hundred sixty and four, and the same Book to remain in such convenient places within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same; and also such as do not understand the said Lan-

Language, may by conferring both Tongues together, the sooner attain to the knowledge of the *English* Tongue; Any thing in this Act to the contrary notwithstanding: And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common Prayer established by Parliament before the making of this Act, shall be used as formerly in such parts of *Wales*, where the *English* Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come: Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral, or Collegiate Church, within *England* and *Wales*, shall at their proper costs and charges, before the twenty fifth day of *December*, One thousand six hundred sixty and two, obtain under the Great Seal of *England* a true and perfect Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of record as often as they shall be thereunto lawfully required: And also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at *Westminster*, and into the Towre of *London*, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Towre, to be also produced and shewed forth in any Court, as need shall require; which said Books so to be exemplified under the Great Seal of *England*, shall be examined by such person, as the Kings Majesty shall appoint under the Great Seal of *England* for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to Correct, and amend in writing any Error committed by the Printer in the Printing of the same Book, or of any thing therein contained, and shall certifie in writing under their Hands and Seals; or the Hands and Seals of any three of them at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified, under the Great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed, Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtful unto the Kings Professour of the Law within the University of *Oxford*, for, or concerning the Prebend of *Shipton*, within the Cathedral Church of *Sarum*, united and annexed unto the place of the same Kings Professour for the time being, by the late King *James* of blessed memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops, and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of opinions, and for establishing of consent touching true Religion, is in these words following, *viz.*

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward *the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of it self is superstitious, and ungodly: And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforenamed King* Edward *unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites, We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;*

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other Law now in force is required to subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the

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Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article, or in any Statute, Act, or Canon heretofore had or made to the contrary thereof, in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of this Church of *England*, together with the form and manner of Ordaining, and Consecrating Bishops, Priests and Deacons, heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of Saint *Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty and two.

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The Preface.

IT hath been the wiſdom of the Church of England, ever-ſince the firſt compiling of her publick Liturgy, to keep the Mean between the two Extremes, of too much ſtiffneſs in refuſing, and of too much eaſineſs in admitting any variation from it. For, as on the one ſide common Experience ſheweth that where a change hath been made of things adviſedly eſtabliſhed (no evident neceſſity ſo requiring) ſundry inconveniences have thereupon enſued; and thoſe many times more, and greater, then the evils that were intended to be remedied by ſuch change: ſo on the other ſide, the particular forms of Divine Worſhip, and the Rites and ceremonies appointed to be uſed therein, being things in their own nature indifferent, and alterable, and ſo acknowledged; it is but reaſonable, that upon weighty and important conſiderations, according to the various exigency of times and occaſions, ſuch changes and alterations ſhould be made therein, as to thoſe that are in place of Authority ſhould from time to time ſeem either neceſſary or expedient. Accordingly we find, that in the Reigns of ſeveral Princes of bleſſed memory ſince the Reformation, the Church, upon juſt and weighty conſiderations Her thereunto moving, hath yielded to make ſuch alterations in ſome particulars, as in their reſpective times were thought convenient: Yet ſo, as that the main Body and Eſſentials of it (as well in the chiefeſt materials, as in the frame and order thereof) have ſtill continued the ſame unto this day, and do yet ſtand firm and unſhaken, notwithſtanding all the vain attempts and impetuous aſſaults made againſt it, by ſuch men as are given to change, and have always diſcovered a greater regard to their own private fancies and intereſts, then to that duty they owe to the Publick.

By what undue means, and for what miſchievous purpoſes the uſe of the Liturgy (though injoyned by the Laws of the Land, and thoſe Laws never yet repealed) came, during the late unhappy confuſions, to be diſcontinued, is too well known to the world, and we are not willing here to remember. But when upon his Majeſties happy Reſtauration it ſeemed probable, that amongſt other things, the uſe of the Liturgy alſo would return of courſe (the ſame having never been Legally aboliſhed) unleſs ſome timely means were uſed to prevent it; thoſe men who under the late uſurped Powers had made it a great part of their buſineſs to render the people diſaffected thereunto, ſaw themſelves in

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point of reputation and intereſt concerned (unleſs they would freely acknowledge themſelves to have erred, which ſuch men are very hardly brought to do) with their utmoſt endeavours to hinder the reſtitution thereof. In order whereunto, divers Pamphlets were publiſhed againſt the Book of Common-Prayer, the old Objections muſtered up, with the addition of ſome new ones more then formerly had been made to make the number ſwell. In fine, great importunities were uſed to his Sacred Majeſty, that the ſaid Book might be reviſed, and ſuch Alterations therein, and Additions thereunto made, as ſhould be thought requiſite for the eaſe of tender Conſciences: Whereunto His Majeſty, out of His pious Inclination to give ſatisfaction (ſo far as could be reaſonably expected) to all His Subjects of what perſwaſion ſoever, did graciouſly condeſcend.

In which Review we have endeavoured to obſerve the like Moderation, as we find to have been uſed in the like caſe in former times. And therefore of the ſundry Alterations propoſed unto us, we have rejected all ſuch as were either of dangerous conſequence (as ſecretly ſtriking at ſome eſtabliſhed doctrine, or laudable Practice of the Church of England, or indeed of the whole Catholick Church of Chriſt) or elſe of no conſequence at all, but utterly frivolous and vain. But ſuch Alterations as were tendred to us (by what perſons, under what pretences, or to what purpoſe ſoever tendred) as ſeemed to us in any degree requiſite or expedient, we have willingly, and of our own accord aſſented unto: Not enforced ſo to do by any ſtrength of Argument, convincing us of the neceſſity of making the ſaid Alterations: For we are fully perſwaded in our judgments (and we here profeſs it to the world) that the Book, as it ſtood before eſtabliſhed by Law, doth not contain in it any thing contrary to the Word of God, or to ſound Doctrine, or which a godly man may not with a good conſcience uſe and ſubmit unto, or which is not fairly defenſible againſt any that ſhall oppoſe the ſame; if it ſhall be allowed ſuch juſt and favourable conſtruction as in common equity ought to be allowed to all Humane Writings, eſpecially ſuch as are ſet forth by Authority, and even to the very beſt tranſlations of the holy Scripture it ſelf.

Our general aim therefore in this undertaking was, not to gratifie this or that party in any their unreaſonable demands; but to do that which to our beſt underſtandings we conceived might moſt tend to the preſervation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worſhip of God; and the cutting off occaſion from them that ſeek occaſion of cavil, or quarel againſt the Liturgy of the Church. And as to the ſeveral variations from the former Book, whether by Alteration, Addition, or otherwiſe, it ſhall ſuffice to give this general account, That moſt of the Alterations were made, either firſt, for the better direction of them that

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are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of antient usage, in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendring of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect, that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other then themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be well also accepted, and approved by all sober, peaceable, and truly conscientious Sons of the Church of England.



¶ *Concerning the Service of the Church.*

THere was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The firſt original and ground whereof if a man would ſearch out by the ancient Fathers, he ſhall find, that the ſame was not ordained but of a good purpoſe, and for a great advancement of godlineſs. For they ſo ordered the matter, that all the whole Bible, (or the greateſt part thereof) ſhould be read over once every year; intending thereby, that the Clergy, and eſpecially ſuch as were Miniſters in the Congregation, ſhould (by often reading, and meditation in Gods word) be ſtirred up to godlineſs themſelves, and be more able to exhort others by wholſome doctrine, and to confute them that were Adverſaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But theſe many years paſſed, this godly and decent Order of the ancient Fathers hath been ſo altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitudes of Reſponds, Verſes, vain Repetitions, Commemorations and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the reſt were unread. And in this ſort the Book of *Iſaiah* was begun in *Advent*, and the Book of *Geneſis* in *Septuageſima*; but they were onely begun, and never read through: After like ſort were other Books of holy Scripture uſed. And moreover, whereas St. *Paul* would have ſuch language ſpoken to the people in the Church, as they might underſtand, and have profit by hearing the ſame; The Service in this Church of *England* theſe many years, hath been read in Latine to the people, which they underſtand not; ſo that they have heard with their ears onely, and their heart, ſpirit and mind have not been edified thereby. And furthermore, notwithſtanding that the ancient Fathers have divided the *Pſalms* into ſeven Portions, whereof every one was called a *Nocturn*; Now of late time, a few of them have been daily ſaid, and the reſt utterly omitted. Moreover, the number and hardneſs of the Rules called the *Pie*, and the manifold chargings of the Service, was the cauſe, that to turn the Book only was ſo hard and intricate a matter, that many times there was more buſineſs to find out what ſhould be read, then to read it when it was found out.

Theſe inconveniences therefore conſidered, here is ſet forth ſuch an Order, whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Kalender for that purpoſe, which is plain and eaſie to be underſtood; wherein (ſo much as may be) the reading of holy Scripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthems, Reſponds, Invitatories, and ſuch like things as did break the continual courſe of the reading of the Scripture.

Yet, becauſe there is no remedy, but that of neceſſity there muſt be ſome Rules; therefore certain Rules are here ſet forth; which, as they are few in number, ſo they are plain and eaſie to be underſtood. So that here you

have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious, and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order, as is most easie & plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easie.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm, some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this Book; the parties that do doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocess, who by his discretion shall take order for the quieting & appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocess be in doubt, then he may send for the resolution thereof to the Archbishop.

THough it be appointed, That all things shall be read and sung in the Church in the *English* Tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministreth in every Parish Church or Chappel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chappel where he ministreth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

OF

Of Ceremonies,

Why ſome be aboliſhed, and ſome retained.

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of man, ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to vanity and ſuperſtition. Some entred into the Church by indiſcreet devotion, and ſuch a zeal as was without knowledge; and for becauſe they were winked at in the beginning, they grew daily to more and more abuſes; which not onely for their unprofitableneſs, but alſo becauſe they have much blinded the people, and obſcured the glory of God, are worthy to be put away, and clean rejected. Other there be, which although they have been deviſed by man, yet is it thought good to reſerve them ſtill, as well for a decent order in the Church (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it ſelf conſidered, is but a ſmall thing; yet the wilful and contemptuous tranſgreſſion and breaking of a common order and diſcipline, is no ſmall offence before God. *Let all things be done among you*, ſaith S. *Paul*, *in a ſeemly and due order*; The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, or preſume to appoint or alter any publick or common Order in Chriſts Church, except he be lawfully called and authoriſed thereunto.

And whereas in this our time, the minds of men are ſo divers, that ſome think it a great matter of conſcience to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtoms; and again on the other ſide, ſome be ſo new-fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them, but that is new: it was thought expedient not ſo much to have reſpect how to pleaſe and ſatisfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, here be certain cauſes rendered, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſs and multitude of them hath ſo increaſed in theſe latter days, that the burden of them was intolerable; whereof S. *Auguſtine* in his time complained, that they were grown to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, then were the Jews. And he counſelled, that ſuch yoke and burden ſhould be taken away, as time would ſerve quietly to do it. But what would S. *Auguſtine* have ſaid, if he had ſeen the Ceremonies of late days uſed among us; whereunto the multitude uſed in his time was not to be compared? This our exceſſive multitude of Ceremonies was ſo great, and many of them ſo dark, that they did more confound and darken, then declare and ſet forth Chriſts benefits unto us. And beſides this, Chriſts Goſpel is not a Ceremonial Law (as much of *Moſes* Law was) but it is a Religion to ſerve God, not in bondage of the figure or ſhadow, but in the freedom of the ſpirit; being content onely with thoſe Ceremonies which do ſerve to a decent Order, and godly Diſcipline, and ſuch as be apt to ſtir up the dull mind of man to the remembrance of his duty to God, by ſome notable and ſpecial ſignification, whereby he ought to be edified. Furthermore, the moſt weighty cauſe of the aboliſhment of certain Cererемonies was, That they were ſo far abuſed, partly by the ſuperſtitious blindneſs of the rude and unlearned, and partly by the unſatiable avarice of ſuch as ſought more their own lucre, then the glory of God, that the abuſes could not well be taken away, the thing remaining ſtill.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much that any of the old do remain, and would rather have all devised anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old onely for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, then of innovations and new-fangleness, which (as much as may be with the true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those are taken away which were most abused, and did burthen mens consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people onely: for we think it convenient, that every Countrey should use such Ceremonies as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without errour or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances is often chanceth diversly in divers Countreys.

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The ORDER

How the Pſalter is appointed to be read.

THe Pſalter ſhall be read through once every moneth, as it is there appointed, both for Morning and Evening Prayer. But in *February* it ſhall be read onely to the Twenty eighth, or Twenty ninth day of the moneth.

And whereas *January*, *March*, *May*, *July*, *Auguſt*, *October*, and *December* have One and thirty days apiece; It is ordered, that the ſame Pſalms ſhall be read the laſt day of the ſaid moneths, which were read the day before: So that the Pſalter may begin again the firſt day of the next moneth enſuing.

And whereas the CXIX Pſalm is divided into XXII Portions, and is overlong to be read at one time; It is ſo ordered, that at one time ſhall not be read above four or five of the ſaid Portions.

And at the end of every Pſalm, and of every ſuch part of the CXIX Pſalm, ſhall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghoſt; As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Note, that the Pſalter followeth the Diviſion of the Hebrews, and the Tranſlation of the great Engliſh Bible, ſet forth and uſed in the time of King *Henry* the Eighth and *Edward* the Sixth.

The ORDER

How the reſt of Holy Scripture is appointed to be read.

THe Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer; ſo as the moſt part thereof will be read every year once, as in the Kalendar is appointed.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſides the Epiſtles and Goſpels; except the Apocalypſe, out of which there are onely certain proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every day, look for the day of the moneth in the Kalendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; Except onely the Moveable Feaſts which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Leſſons; the proper Leſſons for all which days are to be found in the Table of proper Leſſons.

And note, that whenſoever proper Pſalms or Leſſons are appointed; then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Kalendar (if they be different) ſhall be omitted for that time.

Note alſo, that the Collect, Epiſtle, and Goſpel appointed for the Sunday, ſhall ſerve all the week after, where it is not in this Book otherwiſe ordered.

Proper

Proper LESSONS to be read at Morning and Evening Prayer on the Sundays, and other Holy-days throughout the year.

Lessons proper for Sundays.

¶ *Sundays of Advent.*	*Mattins.*	*Evensong.*
The first.	Isai. i.	Isai. ii.
ii.	v.	xxiv.
iii.	xxv.	xxvi.
iv.	xxx.	xxxii.
Sundays after Christmas.		
The first.	xxxvii.	xxxviii.
ii.	xli.	xliii.
Sundays after the Epiphany.		
The first.	xliv.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iv.	lvii.	lviii.
v.	lix.	lxiv.
vi.	lxv.	lxvi.
Septuagesima	Gen. i.	Gen. ii.
Sexagesima	iii.	vi.
Quinquagesima	ix. *to* v. 20.	xii.
Lent.		
First Sunday.	xix. *to* v. 30.	xxii.
ii.	xxvii.	xxxiv.
iii.	xxxix.	xlii.
iv.	xliii.	xlv.
v.	Exod. iii.	Exod. v.
vi.		
1. Lesson.	Exod. ix.	Exod. x.
2. Lesson.	Matth. xxvi.	Heb. v. *to* v. 11.
Easter day.		
1. Lesson.	Exod. xii.	Exod. xiv.
2. Lesson.	Rom. vi.	Acts ii. v. 22.
Sundays after Easter.		
The first.	Numb. xvi.	Numb. xxii.
ii.	xxiii, xxiv.	xxv.
iii.	Deut. iv.	Deut. v.
iv.	vi.	vii.
v.	viii.	ix.
Sunday after Ascension day.	xii.	xiii.

Proper Lessons.

	Mattins.	*Evensong.*
Whitsunday.		
1. Lesson.	Deut. xvi. *to* v. 18.	Isai. xi.
2. Lesson.	Acts x. v. 34.	Acts xix. *to* v. 21.
Trinity Sunday.		
1. Lesson.	Gen. i.	Gen. xviii.
2. Lesson.	Matth. iii.	1 Joh. v.
Sundays after Trin.		
The first.	Josh. x.	Josh. xxiii.
ii.	Judg. iv.	Judg. v.
iii.	1 Sam. ii.	1 Sam. iii.
iv.	xii.	xiii.
v.	xv.	xvii.
vi.	2 Sam. xii.	2 Sam. xix.
vii.	xxi.	xxiv.
viii.	1 Kings xiii.	1 Kings xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	2 Kings v.	2 Kings ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiv.	Jer. v.	Jer. xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezek. ii.	Ezek. xiii.
xvii.	xiv.	xviii.
xviii.	xx.	xxiv.
xix.	Dan. iii.	Dan. vi.
xx.	Joel ii.	Mic. vi.
xxi.	Hab. ii.	Prov. i.
xxii.	Prov. ii.	iii.
xxiii.	xi.	xii.
xxiv.	xiii.	xiv.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ Lessons proper for Holy days.

	Mattins.	*Evensong.*
S. Andrew.	Prov. xx.	Prov. xxi.
S. Thomas the Apostle.	xxiii.	xxiv.
Nativity of Christ.		
1. Lesson.	Isai. ix. *to* v. 8.	Isa. vii. v. 10. *to* v. 17.
2. Lesson.	Luk. ii. v. 15.	Tit. iii. v. 4. *to* v. 9.
S. Steven.		
1. Lesson.	Prov. xxviii.	Eccles. iv.
2. Lesson.	Acts vi. v. 8. *and* cap. vii. *to* v. 30.	Acts vii. v. 30. *to* v. 55.
S. John.		
1. Lesson.	Eccles. v.	Eccles. vi.
2. Lesson.	Apoc. i.	Apoc. xxii.

	Mattins.	*Evenſong.*
Innocents day.	Jer. xxxi. *to* v. 18.	Wiſd. i.
Circumciſion.		
1. Leſſon.	Gen. xvii.	Deut. x. v. 12.
2. Leſſon.	Rom. ii.	Coloſ. ii.
Epiphany.		
1. Leſſon.	Iſai. lx.	Iſai. xlix.
2. Leſſon.	Luk. iii. *to* v. 23.	Joh. ii. *to* v. 12.
Converſ. of S. Paul.		
1. Leſſon.	Wiſd. v.	Wiſd. vi.
2. Leſſon.	Act. xxii. *to* v. 22.	Acts xxvi.
Purification of the Virgin Mary.	Wiſd. ix.	Wiſd. xii.
S. Matthias.	xix.	Ecclus i.
Annunciation of our Lady.	Ecclus ii.	iii.
Wedneſday before Eaſter.		
1. Leſſon.	Hoſ. xiii.	Hoſ. xiv.
2. Leſſon.	Joh. xi. v. 45.	
Thurſday before Eaſter.		
1. Leſſon.	Dan. ix.	Jere. xxxi.
2. Leſſon.	Joh. xiii.	
Good-Friday.		
1. Leſſon.	Gen. xxii. *to* v. 20.	Iſai. liii.
2. Leſſon.	Joh. xviii.	1 Pet. ii.
Eaſter Even.		
1. Leſſon.	Zech. ix.	Exod. xiii.
2. Leſſon.	Luke xxiii. v. 50.	Heb. iv.
Munday in Eaſter week.		
1. Leſſon.	Exod. xvi.	Exod. xvii.
2. Leſſon.	Matth. xxviii.	Acts iii.
Tueſday in Eaſter week.		
1. Leſſon.	Exod. xx.	Exod. xxxii.
2. Leſſon.	Luk. xxiv. *to* v. 13.	1 Cor. xv.
S. Mark.	Ecclus iv.	Ecclus v.
S. Phil. & S. Jacob.	vii.	ix.
1. Leſſon.		
2. Leſſon.	Joh. i. v. 43.	
Aſcenſion day.		
1. Leſſon.	Deut. x.	2 Kings ii.
2. Leſſon.	Luk. xxiv. v. 44.	Eph. iv. *to* v. 17.
Munday in Whitſun week.		
1. Leſſon.	Gen. xi. *to* v. 10.	Num. xi. v. 16. *to* v. 30
2. Leſſon.	1 Cor. xii.	1 Cor. xiv. *to* v. 26.

Tuesday in Whitsun week.	*Mattins.*	*Evensong.*
1. Lesson.	1 Sam. xix. v. 18.	Deut. xxx.
2. Lesson.	1 Thes. v. vers. 12. *to* vers. 24.	1 Joh. iv. *to* v. 14.
S. Barnabas.		
1. Lesson.	Ecclus. x.	Ecclus xii.
2. Lesson.	Acts xiv.	Acts xv. *to* v. 36.
S. John Baptist.		
1. Lesson.	Malach. iii.	Mal. iv.
2. Lesson.	Matth. iii.	Matth. xiv. *to* v. 13.
S. Peter.		
1. Lesson.	Ecclus xv.	Ecclus xix.
2. Lesson.	Acts iii.	Acts iv.
S. James.	Ecclus xxi.	Ecclus xxii.
S. Bartholomew.	xxiv.	xxix.
S. Matthew.	Ecclus xxxv.	Ecclus xxxviii.
S. Michael.		
1. Lesson.	Gen. xxxii.	Dan. x. v. 5.
2. Lesson.	Acts xii. *to* v. 20.	Jude v. 6. *to* v. 16.
S. Luke.	Ecclus li.	Job i.
S. Sim. & S. Jude.	Job xxiv, xxv.	xlii.
All Saints.		
1. Lesson.	Wis. iii. *to* v. 10.	Wisd. v. *to* v. 17.
2. Lesson.	Hebr. xi. v. 33. & cap. xii. *to* v. 7.	Apoc. xix. *to* v. 17.

¶ *Proper Psalms on certain days.*

	Mattins.	*Evensong.*
	Psal. xix.	lxxxix.
¶ *Christmas-day.*	xlv.	cx.
	lxxxv.	cxxxii.
	vi.	cii.
¶ *Ash-Wednesday.*	xxxii.	cxxx.
	xxxviii.	cxliii.
	xxii.	lxix.
¶ *Good-Friday.*	xl.	lxxxviii.
	liv.	
	ii.	cxiii.
¶ *Easter-day.*	lvii.	cxiv.
	cxi.	cxviii.
	viii.	xxiv.
¶ *Ascension-day.*	xv.	xlvii.
	xxi.	cviii.
¶ *Whit-Sunday.*	xlviii.	civ.
	lxviii.	cxlv.

			MORNING Prayer.		EVENING Prayer.	
			1. *Less.*	2. *Less.*	1. *Less.*	2. *Less.*
1	A	*Circumcis.*				
2	b	*of our Lord.*	Gen. 1.	Matth. 1.	Gen. 2.	Rom. 1.
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	*Epiphany of*				
7	g	*our Lord.*	9	5	12	5
8	A	Lucian, Pr.	13	6	14	6
9	b	& Martyr.	15	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e		21	10	22	10
13	f	Hilary, B.	23	11	24	11
14	g	& Confeſſ.	25	12	26	12
15	A		27	13	28	13
16	b		29	14	30	14
17	c		31	15	32	15
18	d	Priſca, Ro.	33	16	34	16
19	e	Virg. & M.	35	17	37	1 Cor. 1.
20	f	Fabian.	38	18	39	2
21	g	Agnes.	40	19	41	3
22	A	Vincent.	42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	*Converſ. of*				
26	e	S. *Paul.*	48	23	49	7
27	f		50	24	Exod. 1.	8
28	g		Exod. 2.	25	3	9
29	A		4	26	5	10
30	b	*K. Charles*	* 6	27	7	11
31	c	*Martyr.*	8	28	9	12

Note, that * Exodus 6. is to be read onely to verſ. 14.

			MORNING Prayer.		EVENING Prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	d	Faſt.	Exo. 10.	Mark 1.	Exod. 11.	1 Cor. 13.
2	e	*Purif. of*		2		14
3	f	*Mary.*	12	3	13	15
4	g		14	4	15	16
5	A	Agatha a	16	5	17	2 Cor. 1.
6	b	Sicilian V.	18	6	19	2
7	c	and M.	20	7	21	3
8	d		22	8	23	4
9	e		24	9	32	5
10	f		33	10	34	6
11	g		Levit. 18	11	Levit. 19.	7
12	A		20	12	26	8
13	b		Num. 11.	13	Num. 12.	9
14	c	Valentine,	13	14	14	10
15	d	Biſh. and	16	15	17	11
16	e	Martyr.	20	16	21	12
17	f		22	Lu. 1. to 39	23	13
18	g		24	1. 39.	25	Galat. 1.
19	A		27	2	30	2
20	b		31	3	32	3
21	c		35	4	36	4
22	d		Deut. 1.	5	Deut. 2.	5
23	e	Faſt.	3	6	4	6
24	f	*S. Matthias*		7		Epheſ. 1.
25	g	*Apoſt.* and	5	8	6	2
26	A	*Martyr.*	7	9	8	3
27	b		9	10	10	4
28	c		11	11	12	5
29			13	Matth. 7.	14	Rom. 12.

			MORNING Prayer.		EVENING Prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	d	David.	Deut. 15.	Luke 12.	Deut. 16.	Epheſ. 6.
2	e	Cedde or	17	13	18	Phil. 1.
3	f	Chad, B. of	19	14	20	2
4	g	Litch.	21	15	22	3
5	A		24	16	25	4
6	b		26	17	27	Coloſ. 1.
7	c	Perpetua	28	18	29	2
8	d	Mauritan.	30	19	31	3
9	e	Martyr.	32	20	33	4
10	f		34	21	Joſh. 1.	1 Theſ. 1.
11	g		Joſh. 2.	22	3	2
12	A	Greg. M. B.	4	23	5	3
13	b	of Rome,	6	24	7	4
14	c	and Con.	8	John 1.	9	5
15	d		10	2	23	2 Theſ. 1.
16	e		24	3	Judg. 1.	2
17	f		Judg. 2.	4	3	3
18	g	Edw. K. of	4	5	5	1 Tim. 1.
19	A	the Weſt-	6	6	7	2, 3.
20	b	Saxons.	8	7	9	4
21	c	Benedict	10	8	11	5
22	d	Abbot.	12	9	13	6
23	e		14	10	15	2 Tim. 1.
24	f	Faſt.	16	11	17	2
25	g	*Annuncia-*		12		3
26	A	*tion of Mary.*	18	13	19	4
27	b		20	14	21	Titus 1.
28	c		Ruth 1.	15	Ruth 2.	2, 3.
29	d		3	16	4	Philem.
30	e		1 Sam. 1.	17	1 Sam. 2.	Hebr. 1.
31	f		3	18	4	2

			MORNING Prayer.		EVENING Prayer.	
			1. *Lesſ.*	2. *Lesſ.*	1. *Lesſ.*	2. *Lesſ.*
1	g	(Chich.	1 Sam. 5.	Joh. 19.	1 Sam. 6.	Hebr. 3.
2	A	Rich. B. of	7	20	8	4
3	b	S. Ambroſe	9	21	10	5
4	c	B. of Milan.	11	Acts 1.	12	6
5	d		13	2	14	7
6	e		15	3	16	8
7	f		17	4	18	9
8	g		19	5	20	10
9	A		21	6	22	11
10	b		23	7	24	12
11	c		25	8	26	13
12	d		27	9	28	Jam. 1.
13	e		29	10	30	2
14	f		31	11	2 Sam. 1.	3
15	g		2 Sam. 2.	12	3	4
16	A		4	13	5	5
17	b		6	14	7	1 Pet. 1.
18	c		8	15	9	2
19	d	Alphege	10	16	11	3
20	e	Archb. of	12	17	13	4
21	f	Cant.	14	18	15	5
22	g		16	19	17	2 Pet. 1.
23	A	S. George,	18	20	19	2
24	b	Martyr.	20	21	21	3
25	c	S. *Mark E-*		22		1 Joh. 1.
26	d	*vangel.* and	22	23	23	2
27	e	*Martyr.*	24	24	1 King. 1.	3
28	f		1 King. 2.	25	3	4
29	g		4	26	5	5
30	A		6	27	7	2, 3 Joh.

			MORNING Prayer.		EVENING Prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	b	S. *Phil.* and				Jude.
2	c	S. *Jacob.*	1 King. 8.	Acts 28.	1 King. 9.	Rom. 1.
3	d	Invent. of	10	Matth. 1.	11	2
4	e	the Croſs.	12	2	13	3
5	f		14	3	15	4
6	g	S. John E-	16	4	17	5
7	A	vang. ante	18	5	19	6
8	b	port. Latin.	20	6	21	7
9	c		22	7	2 King. 1.	8
10	d		2 King. 2.	8	3	9
11	e		4	9	5	10
12	f		6	10	7	11
13	g		8	11	9	12
14	A		10	12	11	13
15	b		12	13	13	14
16	c		14	14	15	15
17	d		16	15	17	16
18	e		18	16	19	1 Cor. 1.
19	f	Dunſtan,	20	17	21	2
20	g	Archb. of	22	18	23	3
21	A	Cant.	24	19	25	4
22	b		Ezra 1.	20	Ezra 3.	5
23	c		4	21	5	6
24	d		6	22	7	7
25	e		9	23	Neh. 1.	8
26	f	Auguſtin.	Neh. 2.	24	4	9
27	g	Ven. Bede	5	25	6	10
28	A	Presbyter	8	26	9	11
29	b	*Charles* II.	10	27	13	12
30	c	*Nativity* &	Eſth. 1.	28	Eſth. 2.	13
31	d	*Return.*	3	Mark 1.	4	14

			MORNING Prayer.		EVENING Prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	e	Nicomede	Eſth. 5.	Mark 2.	Eſth. 6.	1 Cor. 15.
2	f	Rom. Pr.	7	3	8	16
3	g	and Mar.	9	4	Job 1.	2 Cor. 1.
4	A		Job 2.	5	3	2
5	b	Boniface B.	4	6	5	3
6	c	of Mentz,	6	7	7	4
7	d	and Mar.	8	8	9	5
8	e		10	9	11	6
9	f		12	10	13	7
10	g		14	11	15	8
11	A	S. *Barnabas*				
12	b	*Apoſt.* and	16	12	17, 18	9
13	c	*Mar.*	19	13	20	10
14	d		21	14	22	11
15	e		23	15	24, 25	12
16	f		26, 27	16	28	13
17	g	*S.* Alban	29	Luke 1.	30	Galat. 1.
18	A	Martyr.	31	2	32	2
19	b		33	3	34	3
20	c	Tranſl. of	35	4	36	4
21	d	Edw. K. of	37	5	38	5
22	e	the W. Sax.	39	6	40	6
23	f	Faſt.	41	7	42	Epheſ. 1.
24	g	*Nativity of*				
25	A	*S. John*	Prov. 1.	8	Prov. 2.	2
26	b	*Baptiſt.*	3	9	4	3
27	c		5	10	6	4
28	d	Faſt.	7	11	8	5
29	e	S. *Peter A-*				
30	f	*poſtle* and	9	12	10	6
		Mart.				

			MORNING Prayer.		EVENING Prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	g		Prov. 11.	Luke 13.	Prov. 12.	Phil. 1.
2	A	Viſit. B.V.	13	14	14	2
3	b	Mary.	15	15	16	3
4	c	Tranſlat.	17	16	18	4
5	d	of S. Mar-	19	17	20	Col. 1.
6	e	tin B. & C.	21	18	22	2
7	f		23	19	24	3
8	g		25	20	26	4
9	A		27	21	28	1 Theſ. 1.
10	b		29	22	31	2
11	c		Eccleſ. 1.	23	Eccleſ. 2.	3
12	d		3	24	4	4
13	e		5	John 1.	6	5
14	f		7	2	8	2 Theſ. 1.
15	g	Swithun,	9	3	10	2
16	A	B. Winch.	11	4	12	3
17	b	Tranſl.	Jer. 1.	5	Jer. 2.	1 Tim. 1.
18	c		3	6	4	2, 3.
19	d		5	7	6	4
20	e	Margaret.	7	8	8	5
21	f	S. Mary	9	9	10	6
22	g	Magdalen.	11	10	12	2 Tim. 1.
23	A		13	11	14	2
24	b	Faſt.	15	12	16	3
25	c	S. *James*.		13		4
26	d	S. Anne,	17	14	18	Tit. 1.
27	e	Mother to	19	15	20	2, 3.
28	f	the Bl. V.	21	16	22	Philem.
29	g	Mary.	23	17	24	Hebr. 1.
30	A		25	18	26	2
31	b		27	19	28	3

			MORNING Prayer.		EVENING Prayer.	
			1. *Less.*	2. *Less.*	1. *Less.*	2. *Less.*
1	c	Lammas	Jer. 29.	Joh. 20.	Jer. 30.	Hebr. 4.
2	d	day.	31	21	32	5
3	e		33	Acts 1.	34	6
4	f		35	2	36	7
5	g		37	3	38	8
6	A	Transfi-	39	4	40	9
7	b	gur. Name	41	5	42	10
8	c	of Jesus.	43	6	44	11
9	d		45, 46.	7	47	12
10	e	S. Laurence	48	8	49	13
11	f	Archdeac.	50	9	51	Jam. 1.
12	g	of Rome,	52	10	Lam. 1.	2
13	A	and Mart.	Lam. 2.	11	3	3
14	b		4	12	5	4
15	c		Ezek. 2.	13	Ezek. 3	5
16	d		6	14	7	1 Pet. 1.
17	e		13	15	14	2
18	f		18	16	33	3
19	g		34	17	Dan. 1.	4
20	A		Dan. 2.	18	3	5
21	b		4	19	5	2 Pet. 1.
22	c		6	20	7	2
23	d	Fast.	8	21	9	3
24	e	S. *Bartholo-*		22		1 Joh. 1.
25	f	*mew Apost.*	10	23	11	2
26	g	and *Mart.*	12	24	Hos. 1.	3
27	A		Hos. 2, 3.	25	4	4
28	b	S. August.	5, 6.	26	7	5
29	c	Beheading	8	27	9	2, 3 Joh.
30	d	of S. John	10	28	11	Jude.
31	e	Baptist.	12	Matth. 1.	13	Rom. 1.

			MORNING Prayer.		EVENING Prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	f	Giles, Ab-	Hoſ. 14.	Matth. 2.	Joel 1.	Rom. 2.
2	g	bot and	Joel 2.	3	3	3
3	A	Confeſſ.	Amos 1.	4	Amos 2.	4
4	b		3	5	4	5
5	c		5	6	6	6
6	d		7	7	8	7
7	e	Enurchus.	9	8	Obad.	8
8	f	Nativity of	Jonah 1.	9	Jon. 2, 3	9
9	g	the Bl. V.	4	10	Mic. 1.	10
10	A	Mary.	Mic. 2.	11	3	11
11	b		4	12	5	12
12	c		6	13	7	13
13	d		Nah. 1.	14	Nah. 2.	14
14	e	Holy Croſs	3	15	Hab. 1.	15
15	f	day.	Hab. 2	16	3	16
16	g		Zeph. 1.	17	Zeph. 2.	1 Cor. 1.
17	A	Lambert,	3	18	Hagg. 1.	2
18	b	Biſhop and	Hagg. 2.	19	Zech. 1.	3
19	c	Martyr.	Zech. 2, 3	20	4, 5.	4
20	d	Faſt.	6	21	7	5
21	e	S. *Matthew*		22		6
22	f	*Ap. Evang.*	8	23	9	7
23	g	and *Mart.*	10	24	11	8
24	A		12	25	13	9
25	b		14	26	Mal. 1.	10
26	c	S. Cyprian,	Mal. 2.	27	3	11
27	d	Archb. of	4	28	Tob. 1.	12
28	e	Carth. & M.	Tob. 2.	Mark 1.	3	13
29	f	S. *Michael.*		2		14
30	g	S. Jerom.	4	3	6	15

October hath xxxj. days.

			MORNING Prayer.		EVENING Prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	A	Remigius,	Tob. 7.	Mark 4.	Tob. 8.	1 Cor. 16.
2	b	Biſhop of	9	5	10	2 Cor. 1.
3	c	Rhemes.	11	6	12	2
4	d		13	7	14	3
5	e		Judeth 1.	8	Judeth 2	4
6	f	Faith, V.	3	9	4	5
7	g	and Mart.	5	10	6	6
8	A		7	11	8	7
9	b	S. Denys.	9	12	10	8
10	c	Areop. B.	11	13	12	9
11	d	and Mart.	13	14	14	10
12	e		15	15	16	11
13	f	Tranſl. of	Wiſd. 1.	16	Wiſd. 2.	12
14	g	Edward	3	Lu. 1. *to* 39	4	13
15	A	Conf.	5	1. 39	6	Galat. 1.
16	b		7	2	8	2
17	c	Etheldred.	9	3	10	3
18	d	S. *Luke E.*		4		4
19	e	*vangeliſt.*	11	5	12	5
20	f		13	6	14	6
21	g		15	7	16	Epheſ. 1.
22	A		17	8	18	2
23	b		19	9	Eccluſ 1	3
24	c		Eccluſ 2.	10	3	4
25	d	Criſpin M.	4	11	5	5
26	e		6	12	7	6
27	f	Faſt.	8	13	9	Phil. 1.
28	g	S. *Simon*		14		2
29	A	and *S. Jude*	10	15	11	3
30	b	*A.* and *M.*	12	16	13	4
31	c	Faſt.	14	17	15	Coloſ. 1.

			MORNING Prayer.		EVENING Prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	d	*All Saints.*				
2	e		Ecclus 16	Luke 18.	Ecclus 17	Coloſ. 2.
3	f		18	19	19	3
4	g		20	20	21	4
5	A	*Papiſts Con.*	22	21	23	1 Theſ. 1.
6	b	Leonard	24	22	(*a*) 25	2
7	c	Confeſſor.	27	23	28	3
8	d		29	24	(*b*) 30	4
9	e		31	John 1.	32	5
10	f		33	2	34	2 Theſ. 1.
11	g	S. Martin	35	3	36	2
12	A	B. and C.	37	4	38	3
13	b	Britius Bi-	39	5	40	1 Tim. 1.
14	c	ſhop.	41	6	42	2, 3.
15	d	Machutus	43	7	44	4
16	e	Biſhop.	45	8	(*c*) 46	5
17	f	Hugh Biſh.	47	9	48	6
18	g	of Lincoln.	49	10	50	2 Tim. 1.
19	A		51	11	Baruch 1	2
20	b	Edmund	Baruch 2	12	3	3
21	c	K. and M.	4	13	5	4
22	d	Cecilia.	6	14	Hiſt. of S.	Titus 1.
23	e	S. Clement.	Bel & Dr	15	Iſſi. 1.	2, 3.
24	f		Iſaiah 2.	16	3	Philem.
25	g	Catherine	4	17	5	Hebr. 1.
26	A	Virg. and	6	18	7	2
27	b	Martyr.	8	19	9	3
28	c		10	20	11	4
29	d	Faſt.	12	21	13	5
30	e	S. *Andrew.*		Acts 1.		6

Note, that (*a*) Ecclus 25. is to be read only to ver. 13. and (*b*) Ecclus 30. onely to verſ. 18. and (*c*) Ecclus 46. onely to verſ. 20.

			MORNING Prayer.		EVENING Prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	f		Iſai. 14.	Acts 2.	Iſai. 15.	Hebr. 7.
2	g		16	3	17	8
3	A		18	4	19	9
4	b		20, 21	5	22	10
5	c		23	6	24	11
6	d	Nicolas B.	25	7. to v. 30.	26	12
7	e	of Myra.	27	7. 30	28	13
8	f	Concept.	29	8	30	Jam. 1.
9	g	of Bl. Virgin Mary.	31	9	32	2
10	A		33	10	34	3
11	b		35	11	36	4
12	c		37	12	38	5
13	d	Lucy, Virgin and M.	39	13	40	1 Pet. 1.
14	e		41	14	42	2
15	f		43	15	44	3
16	g	O Sapientia.	45	16	46	4
17	A		47	17	48	5
18	b		49	18	50	2 Pet. 1
19	c		51	19	52	2
20	d	Faſt.	53	20	54	3
21	e	S. *Thomas*		21		1 Joh. 1.
22	f	*Apoſt.* and	55	22	56	2
23	g	*Martyr.*	57	23	58	3
24	A	Faſt.	59	24	60	4
25	b	*Chriſtmas d*				
26	c	S. *Stephen*				
27	d	S. *John Ap.*				
28	e	*Innocents.*		25		5
29	f		61	26	62	2 John.
30	g		63	27	64	3 John.
31	A	Silveſter B.	65	28	66	Jude

TABLES and RULES
FOR
The Moveable and Immoveable Feasts:
Together with the days of Fasting and Abstinence, through the whole year.

RULES *to know when the Moveable Feasts, and Holidays begin.*

Easter-day (on which the rest depend) is always the first Sunday after the first Full Moon, which happens next after the One & twentieth day of *March*. And if the Full Moon happens upon a Sunday, *Easter*-day is the Sunday after.

Advent Sunday is always the neareſt Sunday to the Feaſt of S. *Andrew*, whether before or after.

Septuageſima, *Sexageſima*, *Quinquageſima*, *Quadrageſima* } Sunday is { Nine, Eight, Seven, Six } weeks before *Easter*.

Rogation Sunday, *Aſcenſion* day, *Whitſunday*, *Trinity* Sunday } is { Five weeks, Fourty days, Seven weeks, Eight weeks } after *Easter*.

A Table of all the Feasts that are to be obſerved in the Church of *England* through the year.

All Sundays in the year.

The days of the Feasts of:

- The Circumciſion of our Lord JESUS CHRIST.
- The Epiphany.
- The Converſion of S. *Paul*.
- The Purification of the Bleſſed Virgin.
- S. *Matthias* the Apoſtle.
- The Annunciation of the Bleſſed Virgin.
- S. *Mark* the Evangeliſt.
- S. *Philip* and S. *Jacob* the Apoſtles.
- The Aſcenſion of our Lord JESUS CHRIST.
- S. *Barnabas*.
- The Nativity of S. *John Baptiſt*.
- S. *Peter* the Apoſtle.
- S. *James* the Apoſtle.
- S. *Bartholomew* the Apoſtle.
- S. *Matthew* the Apoſtle.
- S. *Michael*, & all Angels.
- S. *Luke* Evangeliſt.
- S. *Simon* and S. *Jude* the Apoſtles.
- All Saints.
- S. *Andrew* the Apoſtle.
- S. *Thomas* the Apoſtle.
- The Nativity of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangeliſt.
- The Holy Innocents.

Munday and Tueſday } in *Easter* week.

Munday and Tueſday } in *Whitſun* week.

A Table

A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the year.

The Evens or Vigils before
- The Nativity of our Lord.
- The Purification of the Blessed Virgin *Mary*.
- The Annunciation of the Blessed Virgin.
- *Easter*-day.
- *Ascension*-day.
- *Pentecost*.
- S. *Matthias*.

The Evens or Vigils before
- S. *John Baptist*.
- S. *Peter*.
- S. *James*.
- S. *Bartholomew*.
- S. *Matthew*.
- S. *Simon* & S. *Jude*
- S. *Andrew*.
- S. *Thomas*.
- All Saints.

Note, that if any of these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

I. The fourty days of Lent.

II. The Ember-days at the four Seasons, being the Wednesday, Friday, and Saturday after
- the First Sunday in Lent.
- the Feast of Pentecost.
- *September* 14.
- *December* 13.

III. The three Rogation-days, being the Munday, Tuesday, and Wednesday before holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the year, except *Christmas*-day.

Certain Solemn days for which particular Services are appointed.

1. The fifth of *November*, being the day of the Papists Conspiracy.
2. The thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the First.
3. The Nine and twentieth day of *May*, being the day of the Birth and Return of King *Charles* the Second.

A TABLE

A TABLE of the moveable Feasts calculated for Fourty Years.

The Year of our LORD.	The Golden number.	The Epact.	Dominical Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first day of Lent.	Easter day.	Rogation Sunday.	Ascension-day.	Whitsun-day.	Sundays after Trinity.	Advent Sunday.
561	9	9	F	4	Feb. 10	Feb. 27	Apr. 14	May 19	May 23	June 2	24	Dec. 1
562	10	20	E	2	Jan. 26	12	Mar. 30	4	8	May 18	26	Nov. 30
563	11	1	D	5	Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	29
564	12	12	C B	4	7	Feb. 24	10	15	19	May 29	24	27
565	13	23	A	2	Jan. 22	8	Mar. 26	Apr. 30	4	14	27	Dec. 3
566	14	4	G	5	Feb. 11	28	Apr. 15	May 20	24	June 3	24	2
567	15	15	F	3	3	20	7	12	16	May 26	25	1
568	16	26	E D	1	Jan. 19	5	Mar. 22	Apr. 26	Apr. 30	10	27	Nov. 29
569	17	7	C	4	Feb. 7	24	Apr. 11	May 16	May 20	30	24	28
570	18	18	B	3	Jan. 30	16	3	8	12	22	25	27
571	19	29	A	6	Feb. 19	Mar. 8	23	28	June 1	June 11	23	Dec. 3
572	1	11	G F	4	4	Feb. 21	7	12	May 16	May 26	25	1
573	2	22	E	2	Jan. 26	12	Mar. 30	4	8	18	26	Nov. 30
574	3	3	D	5	Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	29
575	4	14	C	3	Jan. 31	Feb. 17	4	9	13	May 23	25	28
576	5	25	B A	2	23	9	Mar. 26	Apr. 30	4	14	27	Dec. 3
577	6	6	G	5	Feb. 11	28	Apr. 15	May 20	24	June 3	24	2
578	7	17	F	2	Jan. 27	13	Mar. 31	5	9	May 19	26	1
579	8	28	E	5	Feb. 16	Mar. 5	Apr. 20	25	29	June 8	23	Nov. 30
580	9	9	D C	4	8	Feb. 25	11	16	20	May 30	24	28
581	10	20	B	3	Jan. 30	16	3	8	12	22	25	27
582	11	1	A	5	Feb. 12	Mar. 1	16	21	25	June 4	24	Dec. 3
583	12	12	G	4	4	Feb. 21	8	13	17	May 27	25	2
584	13	23	F E	2	Jan. 27	13	Mar. 30	4	8	18	26	Nov. 30
585	14	4	D	5	Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	29
586	15	15	C	3	Jan. 31	Feb. 17	4	9	13	May 23	25	28
587	16	26	B	2	23	9	Mar. 27	1	5	15	26	27
588	17	7	A G	5	Feb. 12	Mar. 1	Apr. 15	20	24	June 3	24	Dec. 2
589	18	18	F	2	Jan. 27	Feb. 13	Mar. 31	5	9	May 19	26	1
590	19	29	E	5	Feb. 16	Mar. 5	Apr. 20	25	29	June 8	23	Nov. 30
591	1	11	D	4	8	Feb. 25	12	17	21	May 31	24	29
592	2	22	C B	2	Jan. 24	10	Mar. 27	1	5	15	26	27
593	3	3	A	5	Feb. 12	Mar. 1	Apr. 16	21	25	June 4	24	Dec. 3
594	4	14	G	4	4	Feb. 21	8	13	17	May 27	25	2
595	5	25	F	1	Jan. 20	6	Mar. 24	Apr. 28	2	12	27	1
596	6	6	E D	4	Feb. 9	26	Apr. 12	May 17	21	31	24	Nov. 29
597	7	17	C	3	Jan. 31	17	4	9	13	23	25	28
598	8	28	B	6	Feb. 20	Mar. 9	24	29	June 2	June 12	22	27
599	9	9	A	4	5	Feb. 22	9	14	May 18	May 28	25	Dec. 3
600	10	20	G F	3	Jan. 28.	14	Mar. 31	5	9	19	26	1

Note, that the Supputation of the year of our Lord in the Church of England *beginneth the Five and twentieth day of* March.

T

To find *Easter* for ever.

Golden Numb.	A	B	C	D	E	F	G
I.	April 9.	10	11	12	6	7	8
II.	March 26.	27	28	29	30	31	Apr.
III.	April 16.	17	18	19	20	14	15
IV.	April 9.	3	4	5	6	7	8
V.	March 26.	27	28	29	23	24	25
VI.	April 16.	17	11	12	13	14	15
VII.	April 2.	3	4	5	6	Mar. 31	Apr.
VIII.	April 23.	24	25	19	20	21	22
IX.	April 9.	10	11	12	13	14	8
X.	April 2.	3	Mar. 28.	29	30	31	Ap.
XI.	April 16.	17	18	19	20	21	22
XII.	April 9.	10	11	5	6	7	8
XIII.	March 26.	27	28	29	30	31	25
XIV.	April 16.	17	18	19	13	14	15
XV.	April 2.	3	4	5	6	7	8
XVI.	March 26.	27	28	22	23	24	25
XVII.	April 16.	10	11	12	13	14	15
XVIII.	April 2.	3	4	5	Mar. 30.	31	Apr.
XIX.	April 23.	24	18	19	20	21	22

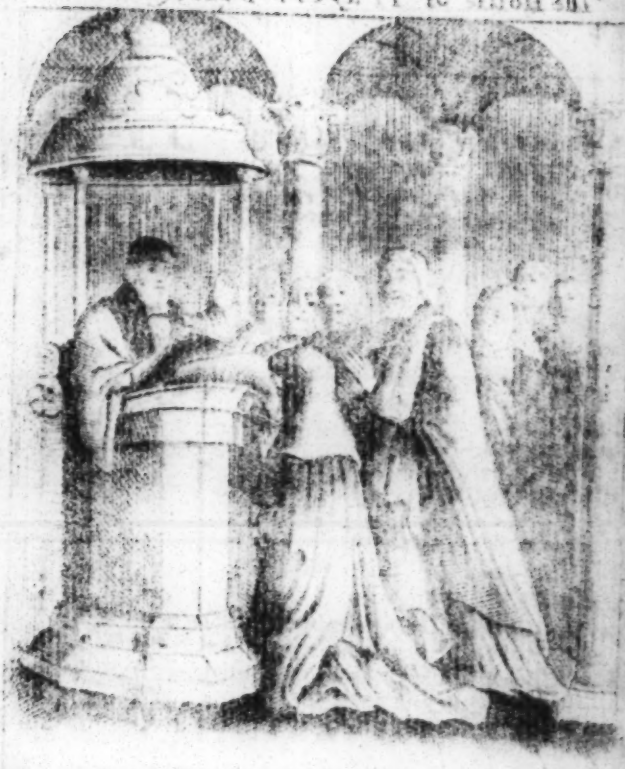
¶ WHen ye have found the Sunday-Letter in the uppe moſt Line, guide your eye downward from the ſam till ye come right over againſt the Prime; and there is ſhewed be what Moneth, and what day of the Moneth *Eaſter* falleth th year. But note, that the name of the Moneth is ſet at the le Hand, or elſe juſt with the Figure, and followeth not, as in oth Tables by deſcent, but collateral.

The Order for Morning and Evening Prayer daily to be ſa and uſed throughout the year.

THe Morning and Evening Prayer ſhall be uſed in the accuſt med place of the Church, Chappel, or Chancel; Except ſhall be otherwiſe determined by the Ordinary of the place. A the Chancels ſhall remain as they have done in times paſt.

And here is to be noted, that ſuch Ornaments of the Church a of the Miniſters thereof at all times of their Miniſtration, ſhall retained and be in uſe, as were in this Church of *England* by t Authority of Parliament, in the ſecond year of the reign of Ki *Edward* the Sixth.

TH



The House of Prayer. Mark. 11.



v. 17. And he taught, saying unto them, Is it not written, my House shall be called of all Nations the House of Prayer etc.

THE ORDER FOR Morning Prayer, *Daily throughout the Year.*

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one, or more of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.*

WHen the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* 18. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* 51. 9.

The sacrifices of God are a broken spirit: a broken, and a contrite heart, O God, thou wilt not despise. *Psal.* 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* 9. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing *Jer.* 10. 24.

Repent ye; for the kingdom of heaven is at hand. S. *Matth.* 3. 2.

I will arise and go to my Father, and will say unto him; Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son. S. *Luke* 15. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* 143. 2.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. *John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me.

¶ *A general Confession to be said of the whole Congregation, after the Minister, all kneeling.*

ALmighty and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ The

¶ *The Abſolution or remiſſion of ſins, to be pronounced by the Prieſt alone, ſtanding; the people ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ *The people ſhall anſwer here, and at the end of all other Prayers,* Amen.

¶ *Then the Miniſter ſhall kneel, and ſay the Lords Prayer with an audible voice; the people alſo kneeling, and repeating it with him, both here and whereſoever elſe it is uſed in divine Service.*

OUr Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver from evil: For thine is the kingdom, And the power, And the glory, For ever and ever. *Amen.*

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeed to ſave us.

Anſwer.

O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords name be praiſed.

¶ *Then ſhall be ſaid or ſung this Pſalm following, except on Eaſter-day, upon which another Anthem is appointed: and on the nineteenth day of every moneth it is not to be read here, but in the ordinary courſe of the Pſalms.*

Venite, exultemus Domino. *Pſal* 95.

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms.

For the Lord is a great God: and a great king above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

When your fathers tempted me: proved me, and ſaw my works.

Fourty years long was I grieved with this generation, and ſaid: It is a people that do erre in their hearts, for they have not known my ways.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Then ſhall follow the Pſalms in order as they are appointed. And at the end of every Pſalm throughout the year, and likewiſe at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *ſhall be repeated.*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Then*

¶ *Then ſhall be read diſtinctly with an audible voice the Firſt Leſſon, taken out of the Old Teſtament, as is appointed in the Kalendar (except there be proper Leſſons aſſigned for that day): He that readeth ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that, ſhall be ſaid, or ſung in Engliſh, the Hymn called,* Te Deum laudamus, *daily throughout the year.*

¶ *Note, that before every Leſſon, the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter, or Verſe of ſuch a Chapter of ſuch a Book: *And after every Leſſon,* Here endeth the firſt, or the ſecond Leſſon.

Te Deum laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all angels cry aloud: the heavens, and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth.

Heaven, and earth are full of the Majeſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The holy Church throughout all the world: doth acknowledge thee.

The Father: of an infinite Majeſty;

Thine honourable, true: and onely Son;

Alſo the holy Ghoſt: the Comforter.

Thou art the King of glory: O Chriſt.

Thou art the everlaſting Son: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgins womb.

When thou hadſt overcome the ſharpneſs of death: thou didſt open the kingdom of heaven to all believers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We believe, that thou ſhalt come: to be our Judge.

We therefore pray thee, help thy ſervants: whom thou haſt redeemed with thy precious bloud.

Make them to be numbred with thy ſaints: in glory everlaſting.

O Lord, ſave thy people: and bleſs thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee;

And we worſhip thy Name: ever world without end.

Vouchſafe, O Lord: to keep us this day without ſin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our truſt is in thee.

O Lord, in thee have I truſted: let me never be confounded.

¶ Or this Canticle, *Benedicite omnia opera Domini.*

O All ye works of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye angels of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye heavens, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye waters that be above the firmament, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye powers of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſun and moon, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſtars of heaven, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſhowrs and dew, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye winds of God, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye fire and heat, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye winter and ſummer, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye dews and froſts, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye froſt and cold, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ice and ſnow, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye nights and days, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye light and darkneſs, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye lightnings and clouds, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O let the earth bleſs the Lord: yea, let it praiſe him, and magnifie him for ever.

O ye mountains and hills, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye green things upon the earth, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye wells, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſeas and flouds, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye whales, and all that move in the waters, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye fowls of the air, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye beaſts and cattel, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye children of men, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O let Iſrael bleſs the Lord: praiſe him, and magnifie him for ever.

O ye prieſts of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſervants of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever

O ye ſpirits and ſouls of the righteous, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye holy and humble men of heart, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe him, and magnifie him for ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginng, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read in like manner the ſecond Leſſon, taken out of the New Teſtament. And after that the Hymn following; except when that ſhall happen to be read in the Chapter for the day, or for the Goſpel on* S. John Baptiſts *day.*

Benedictus. S. Luke I. 68

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people;

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

As he ſpake by the mouth of his holy prophets: which have been ſince the world began;

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers: and to remember his holy covenant;

To perform the oath which he ſware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might ſerve him without fear;

In holineſs and righteouſneſs before him: all the days of our life.

And thou Child, ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,

Through the tender mercy of our God: whereby the Day-ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen

¶ *Or this Pſalm,* Jubilate Deo. *Pſal.* 100.

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure, that the Lord he is God: it is he that hath made us, and not we our ſelves, we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be ſung, or ſaid the Apoſtles Creed by the Miniſter, and the people ſtanding. Except onely ſuch days as the Creed of S.* Athanaſius *is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his onely Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried; He deſcended into hell; The third day he roſe again from the dead, He aſcended into Heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead

I believe in the holy Ghoſt; The holy Catholick Church; The Communion of ſaints; The forgiveneſs of ſins; The reſurrection of the body; And the life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

¶ Let us pray.

Lord, have mercy upon us.

Christ have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people shall say the Lords Prayer with a loud voice.*

OUr Father, which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. *Amen.*

¶ *Then the priest standing up shall say,*

O Lord, shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord, save the King.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Endue thy Ministers with righteousness.

Answer.

And make thy chosen people joyful.

Priest.

O Lord, save thy people.

Answer.

And bless thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but only thou, O God.

Priest.

O God, make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; The first of the day, which shall be the same that is appointed at the Communion; The second for Peace; The third for grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all be-*

¶ *The second Collect for Peace.*

O God, who art the authour of peace and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; Defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

¶ *The third Collect for Grace.*

O Lord our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this day; defend us in the ſame with thy mighty power, and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

¶ *In Quires and places where they ſing, here followeth the Anthem.*

¶ *Then theſe five Prayers following are to be read here, except when the Litany is read; and then onely the two laſt are to be read, as they are there placed.*

¶ *A Prayer for the Kings Majeſty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King *CHARLES*, and ſo repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *CATHERINE*, *James* Duke of *York*, and all the Royal Family: them with thy holy Spirit; enrich them with thy grace, proſper them with all happineſs; and bring everlaſting kingdom, through Jeſus Chriſt our

¶ *A*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. *Amen.*

¶ *A Prayer of Saint Chrysostom.*

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy name, thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

¶ *Here endeth the Order of Morning Prayer throughout the Year.*

THE ORDER FOR Evening Prayer

Daily throughout the Year.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one, or more of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.*

WHen the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. *Ezek.* 18. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* 51. 3.

Hide thy face from my ſins, and blot out all mine iniquities. *Pſal.* 51. 9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *Pſal.* 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies, and forgiveneſſes, though we have rebelled againſt him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. *Dan.* 9. 9, 10.

O Lord correct me, but with judgment; not in thine anger, leſt thou bring me to nothing. *Jer.* 10. 24.

Repent ye; for the kingdom of heaven is at hand. S. *Matth.* 3. 2.

I will ariſe and go to my Father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. S. *Luke* 15. 18, 19.

Enter not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent and obedient heart; to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God; yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands; to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to ask thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you as many as are here preſent, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, ſaying after me.

¶ *A general Confeſſion to be ſaid of the whole Congregation after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father; We have erred, and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts.

hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or remiſſion of ſins, to be pronounced by the Prieſt alone, ſtanding; the people ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Miniſter ſhall kneel, and ſay the Lords Prayer: the people alſo kneeling, and repeating it with him.*

OUr Father, which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth, As it is in heaven Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, And the glory, For ever and ever. *Amen.*

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God, make ſpeed to ſave us.

Anſwer.

O Lord, make haſte to help us.

¶ *Here*

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords name be praiſed.

¶ *Then ſhall be ſaid or ſung the Pſalms in order as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed. And after that* Magnificat *(or the Song of the bleſſed Virgin* Mary*) in Engliſh as followeth.*

Magnificat. *S Luke* 1.46.

MY ſoul doth magnifie the Lord: and my ſpirit hath rejoyced in God my Saviour.

For he hath regarded: the lowlineſs of his hand-maiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy, hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Or elſe this Pſalm; Except it be on the nineteenth day of the moneth, when it is read in the ordinary courſe of the Pſalms.*

Cantate Domino. *Pſal.* 98.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He

He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce and give thanks.

Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

With trumpets alſo and ſhawms: O ſhew your ſelves joyful before the Lord the King.

Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end, *Amen.*

¶ *Then a Leſſon of the New Teſtament, as it is appointed: And after that,* Nunc dimittis *(or the Song of* Simeon*) in Engliſh, as followeth.*

Nunc dimittis, S. Luke 2. 29.

LOrd, now letteſt thou thy ſervant depart in peace: according to thy word.

For mine eyes have ſeen: thy ſalvation,

Which thou haſt prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Or elſe this Pſalm; Except it be on the twelfth day of the moneth.*

Deus Miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then

Then ſhall the earth bring forth her encreaſe: and God, even our God ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be; world without end, *Amen*.

¶ *Then ſhall be ſaid or ſung the Apoſtles Creed by the Miniſter and the people ſtanding.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his onely Son our Lord, Who was conceived by the holy Ghoſt, born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into hell, The third day he roſe again from the dead, He aſcended into heaven, and ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. *Amen*.

¶ *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice.*

The Lord be with you.

Anſwer.

And with thy ſpirit.

Miniſter.

¶ Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks, and people ſhall ſay the Lords Prayer with a loud voice.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. *Amen*.

¶ *Then the Prieſt ſtanding up, ſhall ſay.*

O Lord, ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

Prieſt.

O Lord, ſave the King.

Anſwer.

And mercifully hear us when we call upon thee.

Prieſt.

Endue thy Miniſters with righteouſneſs.

Anſwer.

And make thy choſen people joyful.

Prieſt.

O Lord, ſave thy people.

Anſwer.

And bleſs thine inheritance

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt.

O God, make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects; The firſt of the day; The ſecond for peace; The third for aid againſt all perils, as hereafter followeth: Which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.*

¶ *The ſecond Collect at Evening Prayer.*

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; Give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

¶ *The third Collect for aid againſt all perils.*

Lighten our darkneſs, we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son our Saviour Jeſus Chriſt. *Amen.*

¶ *In Quires and places where they ſing, here followeth the Anthem.*

¶ *A Prayer for the Kings Majeſty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of princes, who

who doeſt from thy throne, behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King *CHARLES*, and ſo repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer For the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen *CATHERINE* *James* Duke of *York*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and people.*

ALmighty and everlaſting God, who alone worke ſt great marvels; ſend down upon our Biſhops, and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jeſus Chriſt. *Amen.*

¶ *A Prayer of Saint* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; fulfill now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt be with us all evermore. *Amen.*

Here endeth the order of Evening Prayer throughout the year.

¶ Upo

¶ *Upon theſe Feaſts* ; Chriſtmas-day, *the* Epiphany, *Saint* Matthias, Eaſter-day, Aſcenſion-day, Whitſunday, *Saint* John Baptiſt, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity-Sunday, *ſhall be ſung or ſaid at Morning Prayer, inſtead of the Apoſtles Creed, this Confeſſion of our Chriſtian Faith, commonly called the Creed of Saint* Athanaſius, *by the Miniſter and People ſtanding.*

Quicunque vult.

WHoſoever will be ſaved: before all things it is neceſſary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

And the Catholick Faith is this: that we worſhip one God in Trinity, and Trinity in Unity;

Neither confounding the perſons: nor dividing the ſubſtance.

For there is one perſon of the Father, another of the Son: and another of the holy Ghoſt.

But the Godhead of the Father, of the Son, and of the holy Ghoſt, is all one: the Glory equal, the Majeſty coeternal.

Such as the Father is, ſuch is the Son: and ſuch is the holy Ghoſt.

The Father uncreate, the Son uncreate: and the holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible: and the holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal: and the holy Ghoſt eternal.

And yet they are not three eternals: but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenble.

So likewiſe the Father is Almighty, the Son Almighty: and the holy Ghoſt Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the holy Ghoſt is God:

And yet they are not three Gods: but one God.

So likewiſe the Father is Lord, the Son Lord: and the holy Ghoſt Lord;

And yet not three Lords: but one Lord.

For

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick religion: to say, there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding

So there is one Father, not three Fathers; one Son, not three Sons: one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less then another;

But the whole three Persons are coeternal together: and coequal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God, and Man;

God of the substance of the Father, begotten before the worlds: and Man of the substance of his mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul, and humane flesh subsisting;

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

Who although he be God, and Man: yet he is not two, but one Christ:

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God:

One altogether; not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, ſhall go into life everlaſting: and they that have done evil, into everlaſting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be ſaved.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Here followeth the Litany or general Supplication, to be ſung or ſaid after Morning Prayer, upon Sundays, Wedneſdays and Fridays, and at other times when it ſhall be commanded by the Ordinary.*

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From

From all blindneſs of heart; from pride, vain glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battel, and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſie, and ſchiſm; from hardneſs of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the myſtery of thy holy incarnation; by thy holy nativity and circumciſion; by thy baptiſm, faſting, and temptation,

Good Lord, deliver us.

By thine agony and bloudy ſweat; by thy croſs and paſſion; by thy precious death and burial; by thy glorious reſurrection and aſcenſion; and by the coming of the holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant *CHARLES* our moſt gracious king and governour;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Queen *CATHERINE*, *James* Duke of *York*, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility with grace, wiſdom and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred, and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecuters, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe

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the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest and the People with him, say the Lords prayer.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

O Lord, deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee, in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest.

O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our onely Mediatour and Advocate Jesus Christ our Lord. *Amen.*

¶ *A Prayer of Saint* Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Here endeth the Litany.

Prayers and Thanksgivings upon several occasions, to be used before the two final prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For Rain.*

O God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For fair weather.*

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In the time of dearth and famine.*

O God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee, and the holy Ghost be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

O God merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity,

ſity, may likewiſe find a ſeaſonable relief: Increaſe the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may uſe the ſame to thy glory, the reliefe of thoſe that are needy, and our own comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of war and tumults.*

O Almighty God, King of all kings, and governour of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful to them that truly repent; ſave and deliver us, we humbly beſeech thee, from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices; that we, being armed with thy defence, may be preſerved evermore from all perils, to glorifie thee, who art the only giver of all victory, through the merits of thy only Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of any common plague or ſickneſs.*

O Almighty God, who in thy wrath didſt ſend a plague upon thine own people in the wilderneſs for their obſtinate rebellion againſt Moſes and Aaron, and alſo in the time of king David didſt ſlay with the plague of peſtilence threeſcore and ten thouſand, and yet remembring thy mercy didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality; that like as thou didſt then accept of an atonement, and didſt command the deſtroying angel to ceaſe from puniſhing, ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember weeks, to be ſaid every day, for thoſe that are to be admitted into holy Orders.*

ALmighty God our heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church, by the precious bloud of thy dear Son; mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtours of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred miniſtery of thy Church. And to thoſe, which ſhall be ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

ALmighty God the giver of all good gifts, who of thy divine providence haſt appointed divers orders in thy Church; Give thy grace, we humbly beſeech thee, to all thoſe, who are to be called to any office and adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and indue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Seſſion.*

MOſt gracious God, we humbly beſeech thee, as for this Kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious King at this time aſſembled: That thou wouldeſt be pleaſed to direct and proſper all their conſultations to the advancement of thy glory, the good of thy Church, the ſafety, honour, and welfare of our Soveraign, and his Kingdoms; that all things may be ſo ordered and ſetled by their endeavours upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all conditions of men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.*

O God the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them, thy ſaving health unto all nations. More eſpecially we pray for the good eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally we commend to thy fatherly goodneſs all thoſe who are any ways afflicted or diſtreſſed in mind, body, or eſtate, [* *eſpecially thoſe for whom our prayers are deſired*] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities; giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

* *This to be ſaid when any deſire the prayers of the congregation.*

¶ *A*

¶ *A Prayer that may be said after any of the former.*

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediatour and Advocate. *Amen.*

THANKSGIVINGS.

¶ *A general Thanksgiving.*

ALmighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men.

[* *particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them*] We bless thee for our creation, preservation, and all the blessings of this life: but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not onely with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord: to whom with thee and the holy Ghost be all honour and glory, world without end. *Amen.*

* *This to be said when any that have been prayed for, desire to return praise.*

¶ *For rain.*

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For fair weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this season-

able and blessed change of weather; We praise and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For Peace and Deliverance from our enemies.*

O Almighty God, who art a strong towre of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For restoring Publick Peace at home.*

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies toward us, through Jesus Christ our Lord. *Amen.*

¶ *For deliverance from the Plague, or other common sickness.*

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation, and now in the midst of judgement remembring mercy, hast redeemed our souls from the

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jaws of death; We offer unto thy fatherly goodness our selves, our souls and bodies, which thou hast delivered to be a living sacrifice unto thee, always praysing and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatned in thy law, might justly have fallen upon us by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy upon our weak and unworthy humiliation, to assuage the contagious sickness, wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

The Collects, Epistles, and Gospels to be used throughout the Year.

¶ *Note that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.*

The first Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Christmas Eve.*

The Epistle. Rom. 13. 8.

OWe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer then when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

The Gospel. S. Matth. 21. 1.

WHen they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, Thy king cometh unto thee, meek, and sitting upon an ass, and a colt the fole of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The

The ſecond Sunday in Advent.
The Collect.

BLeſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy holy Word, we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. Rom. 15. 4.

WHatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and conſolation, grant you to be like-minded one towards another, according to Chriſt Jeſus; that ye may with one mind and one mouth glorifie God, even the Father of our Lord Jeſus Chriſt Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God. Now I ſay, that Jeſus Chriſt was a Miniſter of the circumciſion, for the truth of God, to confirm the promiſes made unto the fathers: And that the Gentiles might glorifie God for his mercy, as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name. And again he ſaith, Rejoyce ye Gentiles, with his people. And again, Praiſe the Lord, all ye Gentiles, and laud him, all ye people. And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghoſt.

The Goſpel. S. Luke 21. 25.

AND there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity, the ſea and the waves roring; mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken. And then ſhall they ſee the Son of man coming in a cloud with power and great glory. And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh. And he ſpake to them a parable, Behold the fig-tree, and all the trees: When they now ſhoot forth, ye ſee and know of your own ſelves that ſummer is now nigh at hand. So likewiſe ye, when ye ſee theſe things come to paſs know ye that the kingdom of God is nigh at hand. Verily I ſay unto you,

This generation shall not pass away, till all be fulfilled: Heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent.

The Collect.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 4. 1.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of mans judgment: yea, I judge not mine own self. For I know nothing by my self, yet am I not hereby justified; but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel. S. Mat. 11. 2.

Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A Prophet? yea, I say unto you, and more then a Prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The

The fourth Sunday in Advent.

The Collect.

O Lord, raiſe up (we pray thee) thy power, and come among us, and with great might ſuccour us; that whereas through our ſins and wickedneſs we are ſore let and hindred in running the race that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us, through the ſatisfaction of thy Son our Lord; to whom with thee and the holy Ghoſt be honour and glory, world without end. *Amen.*

The Epiſtle. Phil. 4. 4.

REjoyce ye in the Lord alway, and again I ſay, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and ſupplication with thankſgiving let your requeſts be made known unto God. And the peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

The Goſpel. S. John 1. 19.

THis is the record of John, when the Jews ſent Prieſts and Levites from Jeruſalem to ask him, who art thou? And he confeſſed, and denied not, but confeſſed, I am not the Chriſt. And they asked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that Prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thy ſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the Prophet Eſaias. And they which were ſent, were of the Phariſees. And they asked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that Prophet? John anſwered them ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not. He it is who coming after me, is preferred before me, whoſe ſhoes lachet I am not worthy to unlooſe. Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

THE
Nativity of our Lord,
Or the Birth-day of CHRIST,
commonly called *Christmas-day*.

The Collect.

ALmighty God, who haſt given us thy onely begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit, ever one God, world without end. *Amen.*

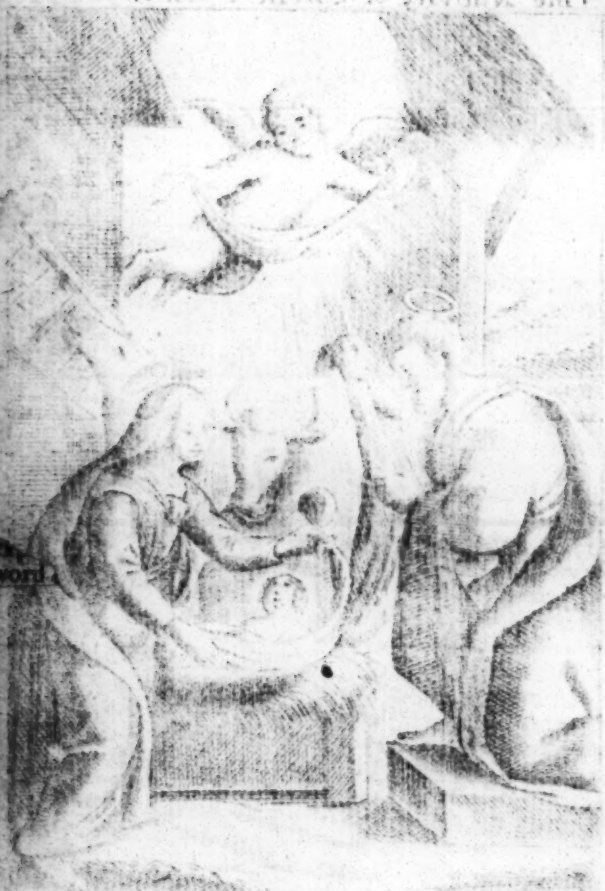
The Epiſtle. Heb. 1. 1.

GOd who at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high: Being made ſo much better then the angels, as he hath by inheritance obtained a more excellent name then they. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son? And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever, a ſceptre of righteouſneſs is the ſceptre of thy kingdom. Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God hath anointed thee with the oyl of gladneſs above thy fellows. And, Thou Lord in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

The



v.7. And shee brought forth her first born son and wrapped him in





S: Stephen Stoned Acts. 7. v: 55. etc.



But Stephen being full of the Holy Ghost looked up etc.
v. 59 ..And they stoned Stephen calling upon God. etc.

The Gospel. S. John 1. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of bloud, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the onely begotten of the Father) full of grace and truth.

S. Stephens day.

The Collect.

GRant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our onely Mediatour and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-years Eve.*

For the Epistle. Acts 7. 55.

STephen being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses

witnesses laid down their clothes at a young mans feet whose name was Saul. And they stoned Stephen calling upon God, and saying, Lord Jesus receive my Spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. S. Matth. 23. 34

BEhold, I send unto you prophets, and wise men, and Scribes; and some of them ye shall kill and crucifie: and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous bloud shed upon the earth, from the bloud of righteous Abel, unto the bloud of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

S. *John the Evangelists day.*

The Collect.

MErciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S John 1. 1.

THat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and



S. IOHN.

Iohn. 1: v:1: In the beginning was the word, and the word was with God, and the word was God. v:2. the same was in the beginning with God. v:3. All things were made by him, etc.





Herods cruelty Mat: 2. v. 16.



Then Herod was exceeding wroth and sent forth and slew all the Children that were in Bethlehem &c:

and walk in darkneſs, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the bloud of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and his word is not in us.

The Goſpel. S. John 21. 19.

JEſus ſaid unto Peter, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die. Yet Jeſus ſaid not unto him, He ſhall not die; but, If I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe that even the world it ſelf could not contain the books that ſhould be written

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The Innocents day.

The Collect.

O Almighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt infants to glorifie thee by their deaths; Mortifie and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorifie thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. 14. 1.

I Looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred fourty and four thouſand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders; and no man could learn that ſong, but the

the hundred and fourty and four thouſand, which were redeemed from the earth. Theſe are they which were not defiled with women, for they are virgins; theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Goſpel. S. Matth. 2. 13.

THe angel of the Lord appeared to Joſeph in a dream, ſaying, Ariſe, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my ſon. Then Herod when he ſaw that he was mocked of the wiſe men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

The Sunday after Chriſtmas-day.

The Collect.

ALmighty God, who haſt given us thy onely begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle. Gal. 4. 1.

NOw I ſay, that the heir as long as he is a child, differeth nothing from a ſervant, though he be lord of all, but is under tutours and governours until the time appointed of the father. Even ſo we, when we were children, were in bondage under the elements of the world. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law, to redeem

The Angel appeareth to Joseph Mat: 1. v. 20.



But while he thought on these things, behold the Angel of ye Lord appeared to him in a dream, saying Joseph etc.



Christ is circumcised Luke 2.



And when eight dayes were accomplished for ye Circumcising etc: ye

deem them that were under the law, that we might receive the adoption of ſons. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

The Goſpel. S. Matth. 1. 18.

THE birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph (before they came together) ſhe was found with child of the holy Ghoſt. Then Joſeph her husband, being a juſt man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph thou ſon of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the holy Ghoſt. And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus; for he ſhall ſave his people from their ſins. (Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold, a virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his name Emmanuel, which being interpreted, is, God with us.) Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till ſhe had brought forth her firſt-born Son; and he called his name Jeſus.

The Circumciſion of Chriſt.

The Collect.

ALmighty God, who madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man; Grant us the true circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnal luſts, we may in all things obey thy bleſſed will, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 4. 8.

BLeſſed is the man to whom the Lord will not impute ſin. Cometh this bleſſedneſs then upon the circumciſion only or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſs. How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed

unto

unto them also: And the father of circumcision, to them who are not of the circumcision onely, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. S. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child, And all they that heard it, wondred at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle and Gospel shall serve for every day after unto the Epiphany.*

The Epiphany or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy onely begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 1.

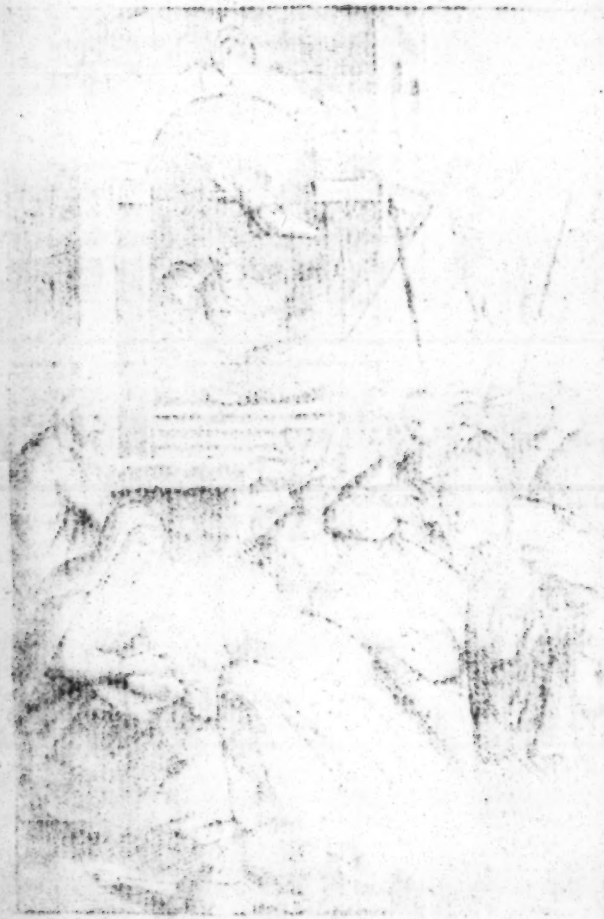
FOr this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ) which

in

The wise men directed to Christ by a star.
they worship him and offer their presents Mat: 2.



V.1. Now when Jesus was borne in Bethlehem etc: behold there came wise men from the East to Jerusalem etc:



in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit; That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel: Whereof I was made a miniſter, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am leſs then the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee, what is the fellowſhip of the myſterie, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord. In whom we have boldneſs and acceſs with confidence by the faith of him.

The Goſpel. S. Matth. 2. 1.

WHen Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wiſe men from the eaſt to Jeruſalem, ſaying, Where is he that is born king of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled and all Jeruſalem with him. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them, where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the leaſt among the princes of Juda: For out of thee ſhall come a Governour that ſhall rule my people Iſrael. Then Herod when he had privily called the wiſe men, enquired of them diligently what time the ſtar appeared. And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child, and when ye have found him, bring me word again, that I may come and worſhip him alſo. When they had heard the king, they departed; and lo, the ſtar which they ſaw in the eaſt went before them, till it came and ſtood over where the young child was. When they ſaw the ſtar, they rejoyced with exceeding great joy. And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him: And when they had opened their treaſures, they preſented unto him gifts, gold, and frankincenſe, and myrrhe: and being warned of God in a dream, that they ſhould not return to Herod, they departed into their own countrey another way.

The

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 1.

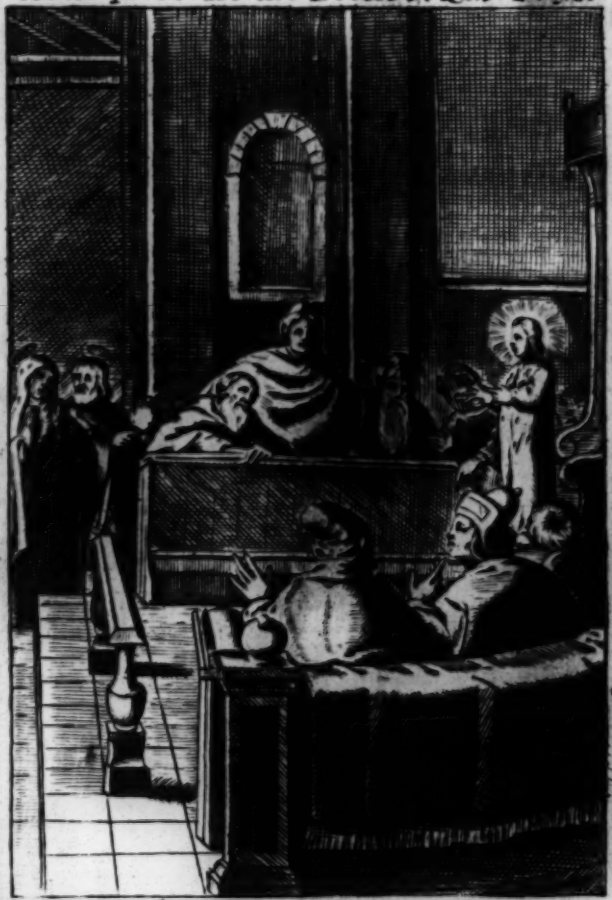
I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly then he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we being many are one body in Christ, and every one members one of another.

The Gospel. S. Luke 2. 41.

NOw his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

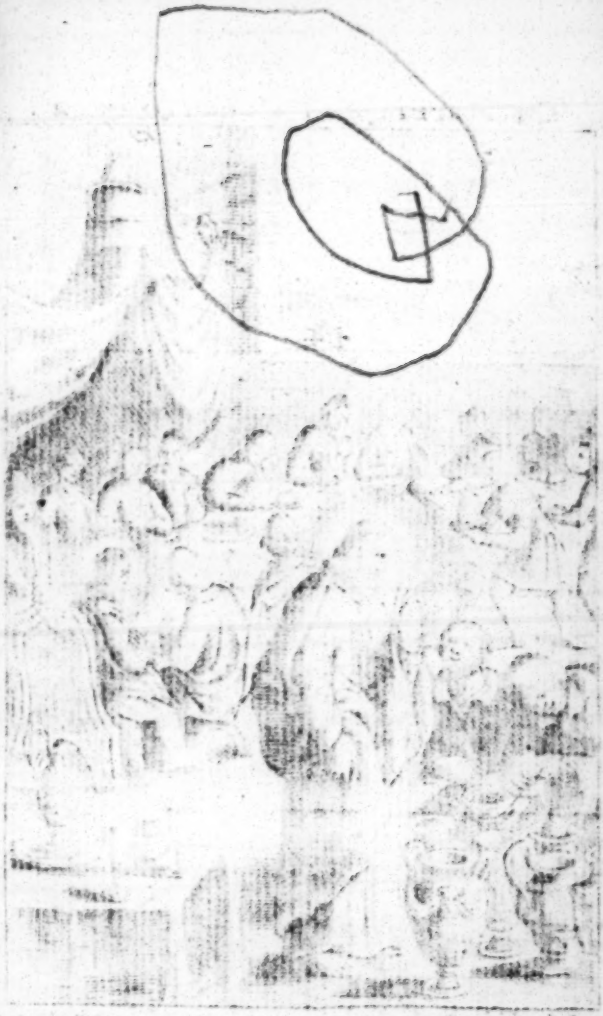
The

Christ questions the Doctors. Luk: 2. 46.



And after three dayes they found him in the Temple ..etc .





The Marriage in Cana. John. 2.



v. 7. Jesus saith unto them fill the water-pots with water. etc. v. 9. when the Ruler of the feast had tasted the water y^t was made wine etc

The ſecond Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, who doſt govern all things in heaven and earth, mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 12. 6.

HAving then gifts, differing according to the grace that is given to us, whether prophecy, let us propheſie according to the proportion of faith; or miniſtry, let us wait on our miniſtring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with cheerfulneſs. Let love be without diſſimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord; rejoycing in hope; patient in tribulation; continuing inſtant in prayer; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them which perſecute you; bleſs and curſe not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

The Goſpel. S. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there. And both Jeſus was called, and his diſciples to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now and bear unto the governour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew) the governour of the feaſt called the bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples believed on him.

The

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom 12. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thrist, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth. 8. 1.

WHen he was come down from the mountain, great multitudes followed him, and behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will be thou clean. And immediately his leprosie was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entred into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the Palsie, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under thy roof; but speak the word onely, and my servant shall be healed. For I am a man under authority having souldiers under me; and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The

The fourth Sunday after the Epiphany.

The Collect.

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright; Grant to us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 13. 1.

LEt every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God; and they that reſiſt ſhall receive to themſelves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the Miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not onely for wrath, but alſo for conſcience ſake. For, for this cauſe pay you tribute alſo; for they are Gods miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. S. Matth. 8. 23.

AND when he was entred into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us, we periſh. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him? And when he was come to the other ſide into the countrey of the Gergeſens, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold, they cried out, ſaying, What have we to do with thee, Jeſus thou ſon of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many ſwine feeding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine.

And

And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the poſſeſſed of the devils. And behold, the whole city came out to meet Jeſus: and when they ſaw him they beſought him that he would depart out of their coaſts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee to keep thy Church and houſhold continually in thy true religion, that they who do lean onely upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Col. 3. 12.

PUt on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God, and the Father by him.

The Goſpel. S. Matth. 13. 24.

THe kingdom of heaven is likened unto a man, which ſowed good ſeed in his field. But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt; and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Parables of the Sowers & Tares Mat: 13



2. And great Multitudes were gathered together unto him so that he went into a ship and sate and the whole Multitude stood on the shore: 3 And he spake many things unto them in Parables etc: a sower went forth to sow etc: v: 24:



The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purifie our selves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghost, he liveth and reigneth ever one God, world without end. *Amen.*

The Epistle. 1 S. John 3. 1.

BEhold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. S. Mat. 24. 23.

THen if any man shall say unto you, Lo here is Christ, or there: believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the

sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima, or the third Sunday before Lent

The Collect

O Lord, we beseech thee favourably to hear the prayers of thy people, that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end *Amen*

The Epistle 1 Cor 9. 24.

KNow ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I my self should become a cast-away.

The Gospel. S Matth 20. 1.

THe kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, begin-

beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a peny. And when they had received it, they murmured againſt the good man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have born the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? take that thine is, and go thy way: I will give unto this laſt even as unto thee. (Is it not lawful for me to do what I will with mine own) is thine eye evil, becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

The Collect.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle, 2 Cor. 11. 19.

YE ſuffer fools gladly, ſeeing ye your ſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproch, as though we had been weak: howbeit, wherein ſoever any is bold (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent, in deaths oft. Of the Jews five times received I fourty ſtripes ſave one: Thrice was I beaten with rods: Once was I ſtoned. Thrice I ſuffered ſhipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrey-men; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils amongſt falſe brethren; in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not

weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. S. Luke 8. 4.

WHen much people were gathered together, and were come to him out of every city, he spake by a parable. A sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was troden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this; The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock, are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all vertues, without which whosoever liveth is counted dead before thee: Grant this for thine onely Son Jesus Christs sake. *Amen.*

The Epistle. 1 Cor. 13. 1.

THough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth, but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesie in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. S. Luke 18. 31.

THen Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully intreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I

should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

The first day of Lent, commonly called Ash-wednesday.

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

For the Epistle. Joel 2. 12.

TUrn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproch, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. S. Matth. 6. 16.

WHen ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth



Christ Tempted in the Wilderness. Mat. 4.



v. 1: Then was Jesus led up of the spirit into the Wilderness etc.

doth corrupt, and where thieves break through and steal. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 6. 1.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time, behold, now is the day of salvation) Giving no offence in any thing, that the ministery be not blamed; but in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. S. Mat. 4. 1.

THen was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinacle of the temple, and saith unto him, If thou be the Son of God, cast thy self down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up,

leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve. Then the devil leaveth him, and behold, angels came and miniſtred unto him.

The ſecond Sunday in Lent.

The Collect.

ALmighty God, who ſeeſt that we have no power of our ſelves to help our ſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Theſ. 4. 1.

WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

The Goſpel. S. Matth. 15. 21.

JEſus went thence, and departed into the coaſts of Tyre and Sidon. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David, my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the ho-

of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſters table. Then Jeſus anſwered, and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy Majeſty to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. Amen.

The Epiſtle. Epheſ. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us an offering and a ſacrifice to God for a ſweet ſmelling ſavour. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints; neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them; For ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

The Goſpel. S. Luke 11. 14.

JEſus was caſting out a devil, and it was dumb. And it came to paſs, when the devil was gone out, the dumb ſpake; and the people wondred. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils. And other tempting him, ſought of him a ſign from

heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger then he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house, whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked then himself, and they enter in, and dwell there; and the last state of that man is worse then the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

The fourth Sunday in Lent.

The Collect.

GRant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal 4. 21.

TEll me, ye that desire to be under the law, do ye not hear the law? for it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoyce thou barren

ren that beareſt not, break forth and cry, thou that travaileſt not: for the deſolate hath many moe children then ſhe which hath an husband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then, he that was born after the fleſh, perſecuted him that was born after the ſpirit; even ſo it is now. Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon; for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Goſpel. S. John 6. 1.

JEſus went over the ſea of Galilee, which is the ſea of Tiberias. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt of the Jews, was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread, that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do.) Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peters brother, ſaith unto him, There is a lad here, which hath five barley-loaves, and two ſmall fiſhes; but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world.

The fifth Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, mercifully to look upon thy people; that by thy great goodneſs they may be governed and preſerved evermore both in body and ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Heb. 9. 11.

CHriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to ſay, not of this building; neither by the bloud of goats and calves; but by his own bloud he entred in once into the holy place, having obtained eternal redemption for us. For if the bloud of bulls, and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the bloud of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God? And for this cauſe he is the Mediatour of the new Teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called might receive the promiſe of eternal inheritance.

The Goſpel. S. John 8. 46.

JEſus ſaid, Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a devil? Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me. And I ſeek not mine own glory; there is one that ſeeketh and judgeth. Verily verily I ſay unto you, If a man keep my ſaying, he ſhall never ſee death. Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death. Art thou greater then our father Abraham which is dead? And the prophets are dead: whom makeſt thou thy ſelf? Jeſus anſwered, If I honour my ſelf, my honour is nothing; It is my Father that honoureth me, of whom ye ſay, that he is your God; yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhould be a liar like unto you; but I know him, and keep his ſaying. Your father Abraham rejoyced to ſee my day, and he ſaw it, and was glad. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily verily I ſay unto you, Before Abraham was, I am. Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple.

The

The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

The Epistle. Phil. 2. 5.

LEt this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matth. 27. 1.

WHen the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did

value,

value, and gave them for the potters field, as the Lord appointed me) And Jesus stood before the governour: and the governour asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? and he answered him to never a word; insomuch that the governour marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? they said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the bloud of this just person: see ye to it. Then answered all the people, and said, His bloud be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the souldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail king of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vineger to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they

crucified

crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come down, from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama, sabacthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vineger, and put it on a reed, and gave him to drink. The rest said, Let be; let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God

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Munday before Easter.

For the Epistle. Isa. 63 1.

WHo is this that cometh from Edom, with died garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them

them in mine anger, and trample them in my fury, and their bloud shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondred that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembred the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to erre from thy ways? and hardened our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

The Gospel. S. Mark 14. 1.

After two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more then three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them: and when they heard it, they were glad, & promised to give him mony. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The son of man indeed goeth, as it is written of him: but wo to that man by whom the son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my bloud of the New Testament, which is shed for many. Verily I say unto you,

I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had ſung an hymn, they went out into the mount of Olives. And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered. But after that I am riſen, I will go before you into Galilee. But Peter ſaid unto him, Although all ſhall be offended, yet will not I. And Jeſus ſaith unto him, Verily I ſay unto thee, that this day, even in this night, before the cock crow twice, thou ſhalt deny me thrice. But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all. And they came to a place which was named Gethſemani; and he ſaith to his diſciples, Sit ye here, while I ſhall pray. And he taketh with him Peter, and James, and John, and began to be ſore amazed, and to be very heavy, and ſaith unto them, My ſoul is exceeding ſorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were poſſible, the hour might paſs from him. And he ſaid, Abba, Father; all things are poſſible unto thee; take away this cup from me: nevertheleſs, not what I will, but what thou wilt. And he cometh and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldſt not thou watch one hour? Watch ye and pray, leſt ye enter into temptation: The ſpirit truly is ready, but the fleſh is weak. And again he went away, and prayed, and ſpake the ſame words. And when he returned, he found them aſleep again (for their eyes were heavy) neither wiſt they what to anſwer him. And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt: it is enough, the hour is come; Behold, the Son of man is betrayed into the hands of ſinners. Riſe up, let us go; lo, he that betrayeth me is at hand. And immediately while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves, from the chief prieſts, and the ſcribes, and the elders. And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead him away ſafely. And aſſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter, and kiſſed him. And they laid their hands on him, and took him. And one of them that ſtood by, drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear. And Jeſus anſwered, and ſaid unto them, Are ye come out as againſt a thief, with ſwords and with ſtaves to take me? I was daily with you in the temple teaching, and ye took me not; but the ſcriptures muſt be fulfilled. And they all forſook him, and fled. And there

followed

Christ is betrayed by Judas Luk. 22. 47.



And while he yet spake, behold a multitude etc: v. 48.


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followed him a certain young man having a linen cloth cast about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes; and Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire; and the chief priests, and all the councel sought for witness against Jesus, to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isai. 50. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass your selves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

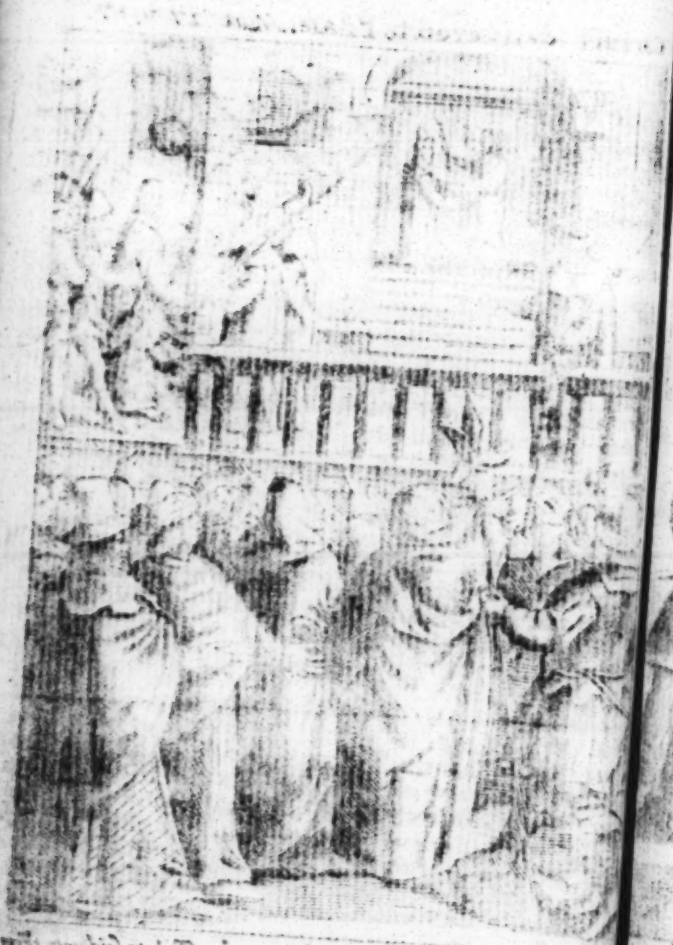
The Gospel. S. Mark 15. 1.

AND straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole councel, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (for he knew that the chief priests had delivered him for envy) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? and they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath

Christ delivered to Pilate. Mat: 27. v. 17.



Therefore when they were gathered together Pilate said unto them





Christ crowned with Thorns. Mat. 27. 29.



And when they had platted a Crown of Thorns, they put upon his head, and a Reed in his right hand. etc.

hath he done? and they cried out the more exceedingly, Crucifie him. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the souldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head. And began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenean, who passed by, coming out of the countrey, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with Myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, *THE KING OF THE JEWS*. And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled which saith, And he was numbred with the transgressours. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone: let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday

Wednesday before Easter

The Epistle. Heb. 9. 16.

WHere a testament is, there must also of necessity be the death of the testatour: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testatour liveth. Whereupon, neither the first testament was dedicated without bloud: for when Moses had spoken every precept to all the people, according to the law, he took the bloud of calves, and of goats, with water and scarlet woull, and hyssop, and sprinkled both the book and all the people, saying, This is the bloud of the testament, which God hath enjoyned unto you. Moreover, he sprinkled likewise with bloud both the tabernacle, and all the vessels of the ministery. And almost all things are by the law purged with bloud; and without shedding of bloud is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices then these. For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entreth into the holy place every year with bloud of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. S. Luke 22. 1.

NOw the feast of unleavened bread drew nigh, which is called the passover. And the chief priests, and scribes sought how they might kill him; for they feared the people. Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests, and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

And

And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the city, there shall a man meet you bearing a pitcher of water, follow him into the house where he entreth in. And ye shall say unto the good-man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks and brake it, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my bloud, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactours. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethen. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent

sent you without purse, and scrip, and shoes, lacked ye any thing. And they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one: For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressours: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of bloud falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him. Then Jesus said unto the chief priests and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour and the power of darkness. Then took they him, and led him, and brought him into the high priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is

Galilean

Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesie, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their councel, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we our selves have heard of his own mouth.

Tuesday before Easter.

The Epistle. 1 Cor. 11. 17.

IN this that I declare unto you, I praise you not: that you come together not for the better, but for the worse. For first of all; when ye come together in the Church, I hear that there be divisions among you. And I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lords Supper: For in eating, every one taketh before others his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you, shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the new Testament in my bloud: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and bloud of the

Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. For this cause many are weak and sickly among you, and many sleep. For if we would judge our selves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemation. And the rest will I set in order when I come.

The Gospel. S. Luke 13. 1.

THe whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king. And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And assoon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him And Herod with his men of war set him at naught, and mocked him, and arayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas, (Who for a certain sedition made in the city, and for murder

Christ Scourged *Math: 27. v. 26.*



And when he had scourged Jesus, he delivered him to be crucified

murder was caſt in priſon) Pilate therefore willing to releaſe Jeſus, ſpake again to them. But they cried ſaying, Crucifie him, crucifie him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let him go. And they were inſtant with loud voices, requiring that he might be crucified: And the voices of them and of the chief prieſts prevailed. And Pilate gave ſentence, that it ſhould be as they required. And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children. For behold, the days are coming, in which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry? And there were alſo two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then ſaid Jeſus, Father forgive them, for they know not what they do. And they parted his raiment, and caſt lots. And the people ſtood beholding; and the rulers alſo with them derided him, ſaying, He ſaved others, let him ſave himſelf, if he be Chriſt the choſen of God. And the ſouldiers alſo mocked him, coming to him, and offering him vineger, and ſaying, If thou be the king of the Jews, ſave thy ſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latine, and Hebrew. *THIS IS THE KING OF THE JEWS.* And one of the malefactors, which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf, and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds, but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe. And it was about the ſixth hour. And there was darkneſs over all the earth until the ninth hour. And the ſun was dark-

ned, and the vail of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit. And having ſaid thus, he gave up the ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned. And all his acquaintance; and the women that followed him from Galilee, ſtood afar off, beholding theſe things.

Good Friday.

The Collect.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſs; who now liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. *Amen.*

ALmighty and everlaſting God, by whoſe Spirit the whole body of the Church is governed and ſanctified; Receive our ſupplications and prayers which we offer before thee for all eſtates of men in thy holy Church, that every member of the ſame in his vocation and miniſtry, may truly and godly ſerve thee, through our Lord and Saviour Jeſus Chriſt. *Amen.*

OMerciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardneſs of heart, and contempt of thy word; and ſo fetch them home, bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one Shepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

The Epiſtle. Heb. 10. 1.

THe law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceaſed to be offered? becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins

every

Christ is crucified. John. 19: v: 23. 24.



Then the souldiers when they had crucified Jesus took his garments etc.
They said let us not rent it, but cast lots for it. etc:



every year. For it is not poſſible that the bloud of bulls and of goats ſhould take away ſins. Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: In burnt-offerings, and ſacrifices for ſin thou haſt had no pleaſure; then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law: Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtring, and offering oftentimes the ſame ſacrifices which can never take away ſins. But this man after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God, from henceforth expecting till his enemies be made his footſtool. For by one offering he hath perfected for ever them that are ſanctified: Whereof the holy Ghoſt alſo is a witneſs to us: For after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their ſins and iniquities will I remember no more. Now where remiſſion of theſe is, there is no more offering for ſin. Having therefore, brethren, boldneſs to enter into the holineſs by the bloud of Jeſus, by a new and living way, which he hath conſecrated for us, through the vail, that is to ſay, his fleſh: and having an High Prieſt over the houſe of God; let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water Let us hold faſt the profeſſion of our faith without wavering: (for he is faithful that promiſed.) And let us conſider one another to provoke unto love, and to good works; not forſaking the aſſembling of our ſelves together, as the manner of ſome is; but exhorting one another; and ſo much the more as ye ſee the day approching.

The Goſpel. S. John 19. 1.

PIlate therefore took Jeſus, and ſcourged him. And the ſouldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and ſaid, Hail King of the Jews: And they ſmote him with their hands. Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And Pilate ſaith

unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesars friend: Whosoever maketh himself a king, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold, your king. But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priests, answered, We have no king but Cesar. Then delivered he him therefore unto them to be crucified, and they took Jesus and led him away. And he bearing his cross, went forth into a place called, the place of a scull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, *JESUS OF NAZARETH THE KING OF THE JEWS.* This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latine. Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered, What I have written, I have written, Then the souldiers when they had crucified Jesus, took his garments (and made four parts, to every souldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did.

Now

Now there stood by the cross of Jesus, his mother and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene, When Jesus therefore saw his mother and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vineger: and they filled a spunge with vineger, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vineger, he said, It is finished; and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and forthwith came there out bloud and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter-Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, then for evil-doing. For Christ also hath once suffered for sins, the just for the unjust (that he might bring us to God) being put to death in the flesh, but quickned by the Spirit: By which also he went and preached unto the spirits in prison; which some time were disobedient, when once the long-suffering of God waited in the

days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

The Gospel. S. Matth. 27. 57.

WHen the even was come, There came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewen out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, While he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last errour shall be worse then the first. Pilate said unto them, ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter-day.

¶ *At Morning Prayer, in stead of the Psalm,* O come let us, *&c. these Anthems shall be sung or said.*

CHrist our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice, and wickedness: but with the unleavened bread of sincerity and truth. 1 *Cor.* 5. 7.

CHrist being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that liveth, he liveth unto God,

The Resurrection of Christ. Mat: ch: 27: 28.



v. 66. So they went and made the Sepulcher sure sealing the stone and setting a watch. etc.

God. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin: but alive unto God through Jeſus Chriſt our Lord. *Rom.* 6. 9.

CHriſt is riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death: by man came alſo the reſurrection of the dead. For as in Adam all die: even ſo in Chriſt ſhall all be made alive. 1 *Cor.* 15. 20.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

The Collect.

ALmighty God, who through thine onely begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle. Col. 3. 1.

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Chriſt in God. When Chriſt who is our life ſhall appear, then ſhall ye alſo appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry: For which things ſake the wrath of God cometh on the children of diſobedience. In the which ye alſo walked ſometime when ye lived in them.

The Goſpel. S. John 20. 1.

THe firſt day of the week cometh Mary Magdalene early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre. Then ſhe runneth and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and that other diſciple, and came to the ſepulchre. So they ran both together, and the other diſciple did outrun Peter,

and came first to the sepulchre; and he stouping down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Munday in Easter week.

The Collect.

ALmighty God, who through thy onely begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost ever one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

PEter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testifie that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins.

The Goſpel. S. Luke 24. 13.

BEhold, two of his diſciples went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs. And they talked together of all theſe things which had happened. And it came to paſs, that while they commanded together, and reaſoned, Jeſus himſelf drew near, and went with them. But their eyes were holden that they ſhould not know him. And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walk and are ſad? And the one of them, whoſe name was Cleopas, anſwering, ſaid unto him, Art thou onely a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days? And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, who was a Prophet mighty in deed and word, before God and all the people: And how the chief prieſts, and our rulers delivered him to be condemned to death, and have crucified him. But we truſted that it had been he, who ſhould have redeemed Iſrael: and beſide all this, to day is the third day ſince theſe things were done. Yea, and certain women alſo of our company made us aſtoniſhed, who were early at the ſepulchre; and when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive. And certain of them who were with us, went to the ſepulchre, and found it even ſo as the women had ſaid; but him they ſaw not. Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken! ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures, the things concerning himſelf. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is far ſpent: and he went in to tarry with them. And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vaniſhed out of their ſight. And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the ſcriptures? And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them, ſaying, The Lord is riſen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tueſday in Eaſter-week.

The Collect.

ALmighty God, who through thy onely begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee, and the holy Ghoſt, ever one God world without end. *Amen.*

For the Epiſtle. Acts 13. 26.

MEn and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent. For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets which are read every ſabbath-day, they have fulfilled them in condemning him. And though they found no cauſe of death in him, yet deſired they Pilate that he ſhould be ſlain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre. But God raiſed him from the dead: And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people. And we declare unto you glad tidings, how that the promiſe which was made unto the fathers, God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again, as it is alſo written in the ſecond pſalm, Thou art my Son, this day have I begotten thee. And as concerning that he raiſed him up from the dead, now no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David. Wherefore he ſaith alſo in another pſalm, Thou ſhalt not ſuffer thine holy one to ſee corruption. For David after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption. But he whom God raiſed again, ſaw no corruption: Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins: And by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes. Beware therefore, leſt that come upon you which is ſpoken of in the prophets; Behold ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work

work which you shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36.

JEsus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, they said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance, and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmighty Father, who hast given thine onely Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 5. 4.

WHatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and bloud, even Jesus Christ; not by water onely, but by water and bloud: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the

Word,

Word, and the holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the bloud: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

The Gospel. S. John 20. 19.

THe same day at evening, being the first day of the week when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect.

ALmighty God, who hast given thine onely Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 2. 19.

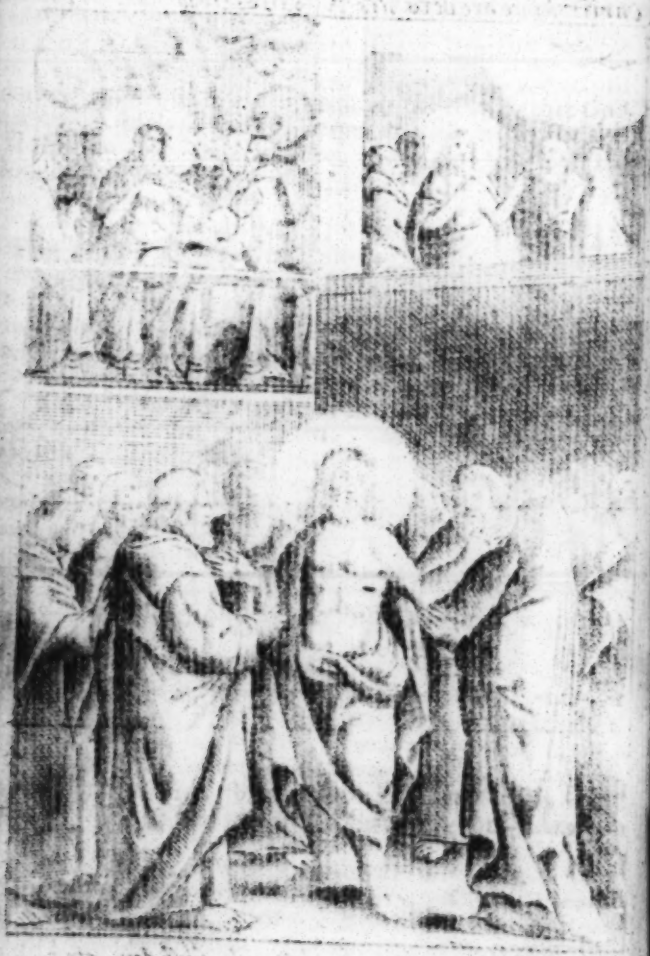
THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he

thre-

Christ appeareth to his Apostles: John: 20. v. 19.



Then the same day at evening, being the first day etc:



threatned not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. S. John 10. 11.

JEsus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

ALmighty God, who sheweſt to them that be in errour the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle 1 S. Pet. 2. 11.

DEarly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake, whether it be to the King, as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God Honour all men. Love the brotherhood. Fear God. Honour the King.

The

The Gospel. S. John 16. 16.

JEsus said to his disciples, A little while and ye shall not see me; and again, A little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, A little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves, of that I said, A little while and ye shall not see me; and again, A little while and ye shall see me? Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come: but assoon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. Jam. 1. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay a part all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The fifth Sunday after Easter.

The Gospel. S. John 16. 5.

JEsus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more: Of judgment; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. James 1. 22.

BE ye doers of the word, and not hearers onely, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God, and the Father, is this; To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The

The Goſpel. S. John 16. 23.

VErily verily I ſay unto you, Whatſoever ye ſhall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye ſhall receive, that your joy may be full. Theſe things have I ſpoken unto you in proverbs: the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father. At that day ye ſhall ask in my Name: and I ſay not unto you, that I will pray the Father for you; for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His diſciples ſaid unto him; Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould ask thee: by this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

The Aſcenſion-day.

The Collect.

GRant, we beſeech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. *Amen.*

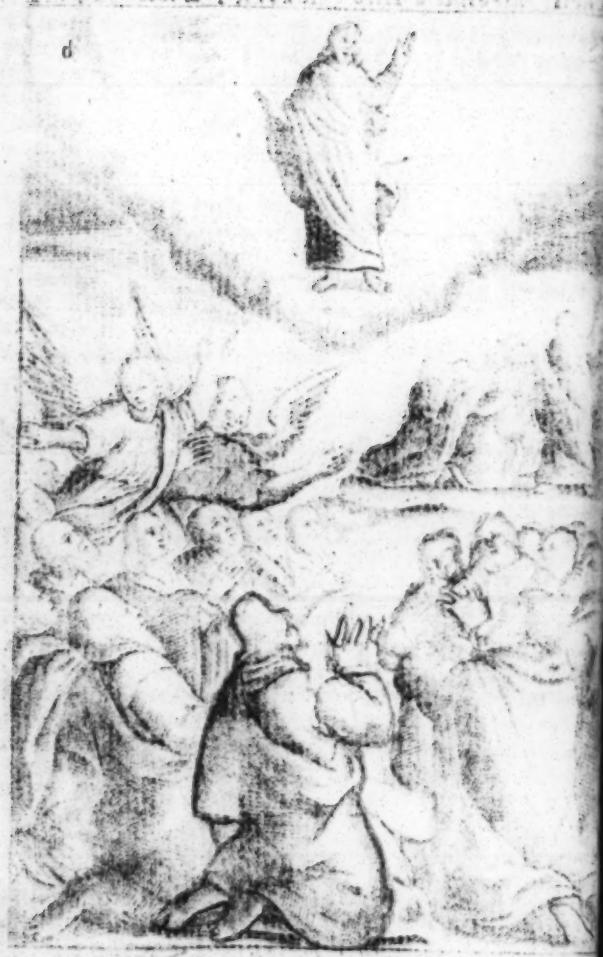
For the Epiſtle. Acts 1. 1.

THe former treatiſe have I made, O Theophilus, of all that Jeſus began to do and teach, until the day in which he was taken up, after that he through the holy Ghoſt had given commandments unto the Apoſtles whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God. And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have

Christ ascendeth into Heaven. Luke 24.



And it came to pass while he blessed them, he was parted from them



have heard of me. For John truly baptized with water, but ye ſhall be baptized with the holy Ghoſt not many days hence. When they therefore were come together, they asked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power after that the holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven.

The Goſpel. S. Mark 16. 14.

JEſus appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, because they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And these ſigns ſhall follow them that believe: In my name they ſhall caſt out devils; they ſhall ſpeak with new tongues; they ſhall take up ſerpents, and if they drink any deadly thing it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with ſigns following.

Sunday after A

The C

O God the King of glory, who haſt exalted thine only Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; We beſeech thee, leave us not comfortleſs, but ſend to us thine holy Ghoſt, to comfort us, and exalt us unto the ſame place whither our Maſter Chriſt is gone before, who liveth and reigneth with thee and the holy Ghoſt, one God, world without end.

The Epiſtle. 1 S. Pet. 4. 7.

THe end of all things is at hand; be ye therefore ſober, and watch unto prayer. And above all things have fervent charity among your ſelves: for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: If any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever, Amen.

The Goſpel. S. John 15. 26 *and part of the* 16. *chap.*

WHen the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you, [illegible] he doeth God ſervice. And theſe things will [illegible] they have not known the Father, [illegible] I told you, that when the [illegible] ſhould come that I told you of them.

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nday.

ollect.

didſt teach the hearts of thy nding to them the light of thy e ſame Spirit to have a right vermore to rejoyce in his holy s of Chriſt Jeſus our Saviour, thee, in the unity of the ſame it end. *Amen.*

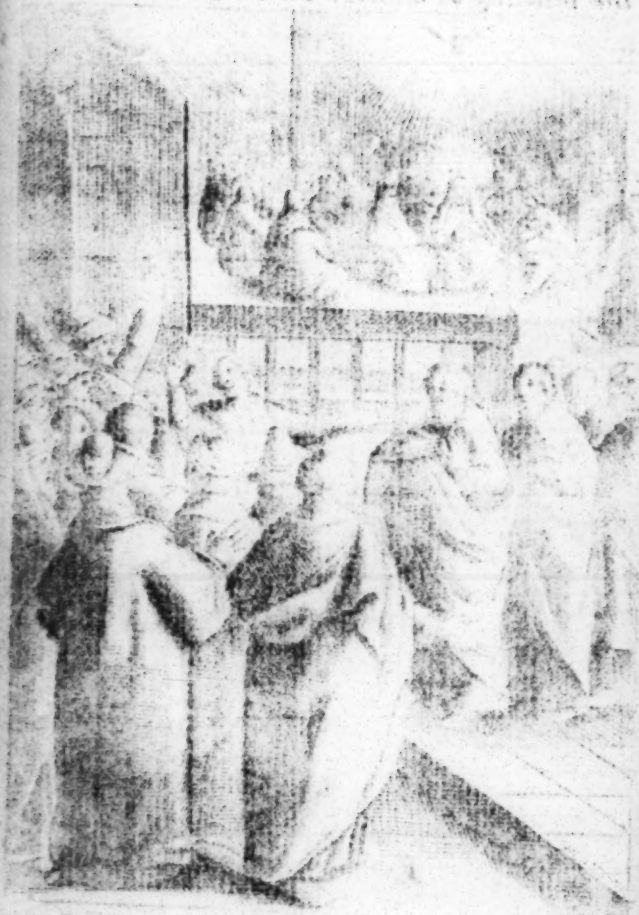
. Acts 2. 1.

coſt was fully come, they ord in one place. And ſud- n heaven, as of a ruſhing he houſe where they were to them cloven tongues, like of them: And they were all

The Seneling of the Holy Ghost. Acts. 2. v. 1.



And when the day of Pentecost was fully come &c. v. 3. There appeared unto them cloven tongues like as of fire &c.



all filled with the holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia, Phrygia, and Pamphilia, in Egypt, and in the parts of Libya, about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes, and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

The Goſpel. S. John 14. 15.

JEſus ſaid unto his diſciples, If ye love me, keep my commandments. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him. Judas ſaith unto him (not Iſcariot) Lord, how is it that thou wilt manifeſt thy ſelf unto us, and not unto the world? Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine; but the Fathers which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father: for my Father is greater then I. And

now

now I have told you before it come to paſs, that when it is come to paſs ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do.

Munday in Whitſun week.

The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit, Grant us by thy ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort; through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God world without end. *Amen.*

For the Epiſtle. Acts 10. 34.

THen Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all) That word, I ſay, you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: how God anointed Jeſus of Nazareth with the holy Ghoſt and with power, who went about doing good, and healing all that were oppreſſed of the devil; for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem, whom they ſlew and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God; even to us, who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witneſs, that through his Name whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them who heard the word. And they of the circumciſion who believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the holy Ghoſt. For they heard them ſpeak with tongues and

and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, who have received the holy Ghoſt as well as we? and he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Goſpel. S. John 3. 16.

GOd ſo loved the world, that he gave his onely begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the Name of the onely begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

Tueſday in Whitſun-week.

The Collect.

GOd who at this time didſt teach the hearts of thy faithful people by ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee in the unity of the ſame Spirit, one God world without end. *Amen.*

For the Epiſtle. Acts 8. 14.

WHen the Apoſtles who were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy Ghoſt, (for as yet he was fallen upon none of them: onely they were baptized in the Name of the Lord Jeſus) Then laid they their hands on them, and they received the holy Ghoſt.

The Goſpel. S. John 10. 1.

VErily verily I ſay unto you, He that entreth not by the door into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entreth in by

by the door, is the ſhepherd of the ſheep. To him the porter openeth; and the ſheep hear his voice, and he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him: for they know his voice. And a ſtranger will they not follow, but will flee from him; for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily verily I ſay unto you, I am the door of the ſheep. All that ever came before me are thieves and robbers; but the ſheep did not hear them. I am the door; by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill and to deſtroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

ALmighty and everlaſting God, who haſt given unto us thy ſervants grace by the confeſſion of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majeſty to worſhip the Unity; We beſeech thee, that thou wouldeſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities, who liveſt and reigneſt one God world without end. *Amen.*

For the Epiſtle, Rev. 4. 1.

AFter this I looked, and behold, a door was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet talking with me: which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the Spirit; and behold, a throne was ſet in heaven, and one ſat on the throne, and he that ſat, was to look upon, like a jaſper and a ſardine ſtone: and there was a rainbow round about the throne, in ſight like unto an emerald. And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God. And before the throne there was a ſea of glaſs like unto cryſtal:



Christ teacheth Nicodemus. Joſin. 3. v. 1. &c.



There was a man of the Phariſees etc. v. 2. The ſame came to Jeſus by night and ſaid unto him etc.

cryſtal: and in the midſt of the throne, and round about the throne, were four beaſts full of eyes before and behind. And the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him, and they were full of eyes within, and they reſt not day and night, ſaying, Holy, holy, holy Lord God Almighty, who was, and is, and is to come. And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created.

The Goſpel. S. John 3. 1.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mothers womb, & be born? Jeſus anſwered, Verily verily I ſay unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou hearеſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit. Nicodemus anſwered and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Verily verily I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen, and ye receive not our witneſs. If I have told you earthly things, and ye believe not; how ſhall ye believe if I tell you of heavenly things? And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moſes lifted up the ſerpent in the wilderneſs: even ſo muſt the Son of man be lifted up; that whoſoever believeth in him, ſhould not periſh, but have eternal life.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee; Mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 4. 7.

BEloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen, and do testifie that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we, in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

The Gospel. S. Luke 16. 19.

THere was a certain rich man who was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain begger named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich mans table: moreover the

the dogs came and licked his ſores. And it came to paſs that the begger died, and was carried by the angels into Abrahams boſom: the rich man alſo died, and was buried. And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life-time receivedſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulf fixed: ſo that they who would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence. Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my fathers houſe: for I have five brethren; that he may teſtifie unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them. And he ſaid, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he ſaid unto him; If they hear not Moſes, and the prophets, neither will they be perſwaded, though one roſe from the dead.

The ſecond Sunday after Trinity.

The Collect.

O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; keep us, we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. John 3. 13.

MArvel not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren. He that loveth not his brother abideth in death. Whoſoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren. But whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And

hereby we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater then our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight And this is his commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Goſpel. S. Luke 14. 16,

A Certain man made a great ſupper, and bade many; and ſent his ſervant at ſupper-time to ſay to them that were bidden, Come, for all things are now ready. And they all with one conſent began to make excuſe: The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it; I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excuſed. And another ſaid, I have married a wife, and therefore I cannot come. So that ſervant came, and ſhewed his Lord theſe things. Then the Maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the Lord ſaid unto the ſervant, Go out into the high-ways, and hedges, and compel them to come in, that my houſe may be filled. For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

The third Sunday after Trinity.

The Collect.

O Lord, we beſeech thee mercifully to hear us; and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. Pet. 5. 5.

ALl of you be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble your ſelves therefore under the

the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be ſober, be vigilant, becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour. Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever. *Amen.*

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THen drew near unto him all the publicans and ſinners for to hear him. And the Phariſees and Scribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it? And when he hath found it, he layeth it on his ſhoulders, rejoycing: And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoyce with me, for I have found, my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more then over ninety and nine juſt perſons which need no repentance. Either what woman, having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoyce with me, for I have found the piece which I had loſt. Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Increaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo [illegible] things temporal, that we finally loſe [illegible] venly Fathe

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waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: Becauſe the creature it ſelf alſo ſhall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groneth, and travaileth in pain together until now: And not onely they, but our ſelves alſo, which have the firſt-fruits of the ſpirit, even we our ſelves grone within our ſelves, waiting for the adoption, to wit the redemption of the body.

The Goſpel. S. Luke 6.36.

BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: give and it ſhall be given unto you: good meaſure, preſſed down, and ſhaken together, and running over will men give into your boſom. For with the ſame meaſure that ye mete with all, it ſhall be meaſured to you again. And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch? The diſciple is not above his maſter; but every one that is perfect ſhall be as his maſter. And why beholdeſt thou the mote that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. Pet. 3. 8.

...ſion one of another:
...not rendring
...viſe, bleſſings;
...ould inherit
...ays, let him
...y ſpeak no
...guile.



Christ appear's at ŷ Sea of Tiberias. John: 21.



4: Jesus stood on the shore etc: 7: Now when Simon Peter heard that it was the Lord etc: v: 12. Jesus saith unto them Come and dine etc: v. 13. Jesus then cometh and taketh bread and fish likewise etc:

guile. Let him eſchew evil, and do good; let him ſeek peace, and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye ſuffer for righteouſneſs ſake, happy are ye, and be not afraid of their terrour, neither be troubled; but ſanctifie the Lord God in your hearts.

The Goſpel. S. Luke 5. 1.

IT came to paſs, that as the people preaſſed upon him to hear the word of God, he ſtood by the lake of Geneſareth; and ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing their nets. And he entred into one of the ſhips, which was Simons, and prayed him that he would thruſt out a little from the land: and he ſat down and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing: nevertheleſs at thy word, I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes, and their net brake. And they beckned unto their partners, which were in the other ſhip, that they ſhould come and help them, and they came and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken: and ſo was alſo James, and John, the ſon of Zebedee, who were partners with Simon. And Jeſus ſaid unto Simon, Fear not, from henceforth thou ſhalt catch men. And when they had brought their ſhips to land, they forſook all, and followed him.

The ſixth Sunday after Trinity.

The Collect.

O God, who haſt prepared for them that love thee, ſuch good things as paſs mans underſtanding; Pour into our hearts ſuch love towards thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

The seventh Sunday after Trinity.

The Epistle. Rom. 6. 3.

KNow ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing, that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord.

The Gospel. S. Matth. 5. 20.

JEsus said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Racha, shall be in danger of the councel: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

The Collect.

LOrd of all power and might, who art the author and giver of all good things; Graft in our hearts [illegible]e of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The

The Epiſtle. Rom. 6. 19.

I Speak after the manner of men, becauſe of the infirmity of your fleſh: For as ye have yielded your members ſervants to uncleanneſs, and to iniquity unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

The Goſpel. S. Mark 8. 1.

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: and if I ſend them away faſting to their own houſe, they will faint by the way; for divers of them came from far. And his diſciples anſwered him, from whence can a man ſatisfie theſe men with bread here in the wilderneſs? And he aſked them, how many loaves have ye? And they ſaid, Seven. And he commanded the people to ſit down on the ground. And he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them, and they did ſet them before the people. And they had a few ſmall fiſhes; and he bleſſed, and commanded to ſet them alſo before them. So they did eat and were filled: and they took up of the broken meat that was left, ſeven baskets. And they that had eaten were about four thouſand. And he ſent them away.

The eighth Sunday after Trinity.

The Collect.

O God whoſe never-failing providence ordereth all things both in heaven and earth; We humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which be profitable for us, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 8. 12.

BRethren, we are debters, not to the fleſh, to live after the fleſh: For if ye live after the fleſh, ye ſhall die,

but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live. For as many as are led by the Spirit of God, they are the ſons of God. For ye have not received the ſpirit of bondage, again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The ſpirit it ſelf beareth witneſs with our ſpirit, that we are the children of God. And if children, then heirs; heirs of God, and joynt-heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together.

The Goſpel. S. Matth. 7. 15.

BEware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits. Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewen down, and caſt into the fire. Wherefore by their fruits ye ſhall know them. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRrant to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 10. 1.

BRethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea, and were all baptized unto Moſes: in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink (for they drank of that ſpiritual Rock that followed them; and that Rock was Chriſt) But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolaters, as were ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us

tempt

tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happned unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithfull, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke 16. 1.

JEsus said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I doe? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lords debters unto him; and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oyl. And he said unto him take thy bill and sit down quickly, and write fifty. Then said he to another, And how much owest thou? and he said an hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser then the children of light. And I say unto you, Make to your selves friends of the mammon of unrighteousnes, that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them ro ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1. Cor. 12. 1.

COncerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried

away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withall. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. S, Luke 19. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein: and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power, most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 15. 1.

BRethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein

ye

ye ſtand. By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the Scriptures; and that he was buried; and that he roſe again the third day, according to the Scriptures; and that he was ſeen of Cephas, then of the twelve. After that he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent, but ſome are fallen aſleep. After that he was ſeen of James; then of all the Apoſtles; and laſt of all he was ſeen of me alſo, as of one born out of due time: For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God. But by the grace of God I am what I am: and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly then they all; yet not I, but the grace of God which was with me: Therefore whether it were I or they, ſo we preach, and ſo ye believed.

The Goſpel. S. Luke 18. 9.

JEſus ſpake this parable unto certain which truſted in themſelves, that they were righteous, and deſpiſed others. Two men went up into the temple to pray; the one a Phariſee, and the other a Publican. The Phariſee ſtood and prayed thus with himſelf; God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican: I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather then the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, who art always more ready to hear, then we to pray, and art wont to give more then either we deſire, or deſerve; Pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which we are not worthy to aſk, but through the merits and mediation of Jeſus Chriſt thy Son our Lord. *Amen.*

The Epiſtle. 2 Cor. 3. 4.

SUch truſt have we through Chriſt to God-ward. Not that we are ſufficient of our ſelves to think any thing, as of our ſelves; but our ſufficiencie is of God, who alſo hath made us able miniſters of the new Teſtament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the miniſtration of death written and engraven in ſtones was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away; how ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

The Goſpel. S. Mark 7. 31.

JEſus departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech; and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit and touched his tongue; and looking up to heaven, he ſighed, and ſaith unto him, *Ephphatha*, that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well; he maketh both the deaf to heare, and the dumb to ſpeake.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whoſe onely gift it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle Gal. 3. 16.

TO Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt. And this I ſay, that the covenant

covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disanull, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediatour. Now a mediatour is not a mediatour of one; but God is one. Is the law then against the promises of God? God forbid. For if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke 10. 23.

BLessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right, this do, and thou shalt live. But he willing to justifie himself, said unto Jesus, and who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil, and wine, and set him on his own beast, and brought him to an inne, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 5. 16.

I Say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christs, have crucified the flesh with the affections and lusts.

The Gospel. S. Luke 17. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entred into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus master, have mercy on us. And when he saw them, he said unto them, Go shew your selves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The

The fifteenth Sunday after Trinity.

The Collect.

KEep, we beſeech thee, O Lord, thy Church with thy perpetual mercy. And becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. 6. 11.

YE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; onely leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves who are circumciſed, keep the law; but deſire to have you circumciſed, that they may glory in your fleſh. But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. *Amen.*

The Goſpel. S. Matth. 6. 24.

NO man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other: Ye cannot ſerve God and Mammon. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on: Is not the life more then meat, and the body then raiment? Behold the fowls of the air; for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better then they? Which of you by taking thought, can add one cubit unto his ſtature? And why take ye thought for raiment? Conſider the lilies of the field how they grow: they toil not, neither do they ſpin: And yet I ſay unto you, that even Solomon in all his glory was not arayed like one of theſe. Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven; ſhall he not much more clothe you, O ye of little faith? Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithall

ſhall

shall we be clothed? (for after these things do the Gentiles seek) For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bowe my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthned with might by his Spirit in the inner man: That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. *Amen.*

The Gospel. S. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the onely son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto

Christ raiseth the Widdows son. Luk. 7.



v. 14. And he came and touched the Bier etc.
v. 15 And he that was dead sate up etc.



much p
Lord say

unto thee, ariſe. And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother. And there came a fear on all, and they glorified God, ſaying, that a great Prophet is riſen up among us, and that God hath viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The ſeventeenth Sunday after Trinity.

The Collect.

LOrd, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 4. 1.

I Therefore the priſoner of the Lord beſeech you, that ye walk worthy of the vocation wherewith ye are called, with all lowlineſs, and meekneſs, with long ſuffering, forbearing one another in love; endevouring, to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm; one God and Father of all, who is above all, and through all, and in you all.

The Goſpel. S. Luke 14. 1.

IT came to paſs, as Jeſus went into the houſe of one of the chief Phariſees to eat bread on the Sabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropſie. And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the Sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and anſwering them, ſaying, Which of you ſhall have an aſs, or an ox fallen into a pit, and will not ſtraightway pull him out on the Sabbath-day? and they could not anſwer him again to theſe things. And he put forth a parable to thoſe who were bidden, when he marked how they choſe out the chief rooms, ſaying unto them, When thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man then thou be bidden of him: And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room, that when he that bade thee cometh, he may

ſay

ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee the onely God, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the teſtimony of Chriſt was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

The Goſpel. S. Matth. 22. 34.

WHen the Phariſees had heard that Jeſus had put the Sadducees to ſilence, they were gathered together. Then one of them, who was a lawyer, asked him a queſtion tempting him, and ſaying, Maſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus asked them, ſaying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, The ſon of David. He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he his Son? And no man was able to anſwer him a word, neither durſt any man from that day forth, ask him any mo queſtions.

The

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy holy Spirit may in all things direct, and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. 4. 17.

THis I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness, and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you.

The Gospel. S. Matth. 9. 1.

JEsus entred into a ship, and passed over, and came into his own city, and behold they brought to him a man sick of the palsie, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsie, Son be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing

knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee: or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsie) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

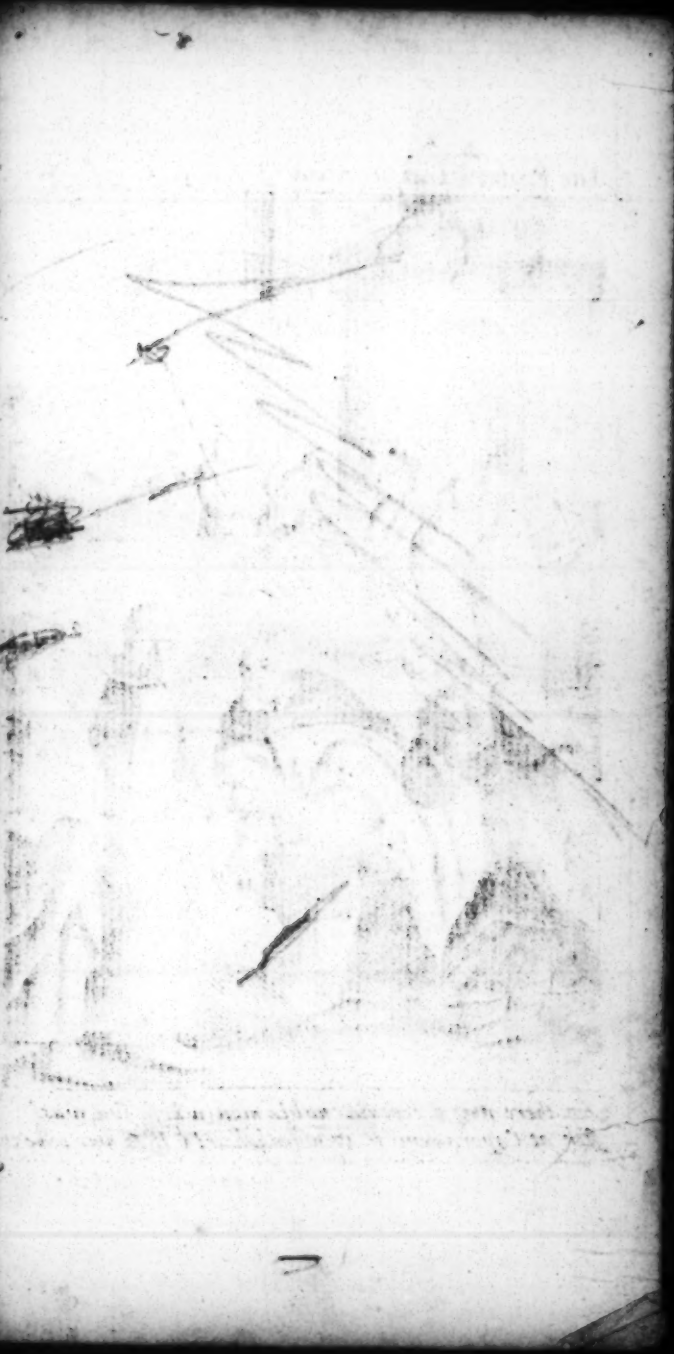
O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and [illegible], may cheerfully accomplish those things that thou w[illegible] have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 15.

SEe then that ye walk circumspectly, not as fools, b[illegible] wise, redeeming the time, because the days are ev[illegible] Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess, but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ: submitting your selves one to another in the fear of God.

The Gospel. S. Matth. 22. 1.

JEsus said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen, and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy.



The Rulers son healed *John. 4: v. 46. etc:*



And there was a certain noble man whose son was sick at Capernaum: v. 47. when he heard y^t Jesus was come etc:

worthy. Go ye therefore into the high-ways, and as many as ye ſhall find, bid to the marriage. So thoſe ſervants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furniſhed with gueſts. And when the king came in to ſee the gueſts, he ſaw there a man who had not on a wedding garment. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding garment? And he was ſpeechleſs. Then ſaid the king to his ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

The one and twentieth Sunday after Trinity.

The Collect.

GRant, we beſeech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 6. 10.

MY brethren, be ſtrong in the Lord, and in the power of his might: Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and bloud, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand. Stand therefore, having your loyns girt about with truth, and having on the breaſt-plate of righteouſneſs, and your feet ſhod with the preparation of the goſpel of peace: Above all taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God: Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance & ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel; for which I am an ambaſſadour in bonds; that therein I may ſpeak boldly, as I ought to ſpeak.

The Goſpel. S. John 4. 46.

THere was a certaine noble man, whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of

of Judea into Galilee, he went unto him, and beſought him, that he would come down and heal his ſon; for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The noble man ſaith unto him, Sir, come down, ere my child die. Jeſus ſaith unto him, Go thy way, thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way. And as he was now going down, his ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend: And they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed, and his whole houſe. This is again the ſecond miracle that Jeſus did when he was come out of Judea into Galilee.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee to keep thy houſhold the Church in continual godlineſs, that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through Jeſus Chriſt our Lord, *Amen.*

The Epiſtle. Phil. 1. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making requeſt with joy) for your fellowſhip in the goſpel from the firſt day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jeſus Chriſt; even as it is meet for me to think this of you all, becauſe I have you in my heart, inaſmuch as both in my bonds, and in the defence and confirmation of the goſpel ye are all partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be ſincere and without offence till the day of Chriſt: Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God

The Goſpel. S. Mat. 18. 21.

PEter ſaid unto Jeſus, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus

Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times; but until ſeventy times ſeven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his ſervants. And when he had begun to reckon, one was brought unto him who ought him ten thouſand talents. But foraſmuch as he had not to pay, his Lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſame ſervant went out and found one of his fellow-ſervants, who ought him an hundred pence; and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not; but went and caſt him into priſon, till he ſhould pay the debt. So when his fellow-ſervants ſaw what was done, they were very ſory, and came and told unto their lord all that was done. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: ſhouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentours, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

The three and twentieth Sunday after Trinity.

The Collect

O God our refuge and ſtrength, who art the authour of all godlineſs, be ready, we beſeech thee, to hear the devout prayers of thy church; and grant that thoſe things which we ask faithfully, we may obtain effectually, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. 3. 17.

BRethren, be followers together of me, and mark them who walk ſo as ye have us for an enſample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt; whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things.) For our converſation is in heaven, from

whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. S. Matth. 22. 15.

THen went the Pharisees and took counsel how they might intangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the person of men. Tell us therefore, what thinkeſt thou? is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The four and twentieth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. 1. 3.

WE give thanks to God and the Father of our Lord Jesus Christ; praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the

know

knowledge of his will, in all wisdom and spiritual understanding: That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering, with joyfulness: giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth 9. 18.

WHile Jesus spake these things unto John's disciples, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live And Jesus arose and followed him, and so did his disciples. And behold, a woman who was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within her self, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty fifth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

The Epistle. Jer. 23. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, *THE LORD OUR RIGHTEOUSNESS.* Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt, but,

The Lord liveth, who brought up, and who led the seed of the house of Israel out of the north-countrey, and from all countreys whither I had driven them, and they shall dwell in their own land.

The Gospel. S. John 6. 5.

WHen Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred penyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here who hath five barley-loves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle and Gospel shall always be used upon the Sunday next before Advent.*

Saint Andrews day.

The Collect.

ALmighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith give up our selves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The


Christ feedeth five thousand
with five loaves and Mat: 14: v: 17.
2. fishes





II.

AND IN JESUS CHRIST HIS ONELY SON OUR LORD .







V

HE DESCENDED INTO HELL, THE THIRD DAY HE ROSE AGAINE FROM THE DEAD.

The Epiſtle. Rom 10. 9.

IF thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. For the Scripture ſaith, Whoſoever believeth on him ſhall not be aſhamed. For there is no difference between the Jew and the Greek: For the ſame Lord over all is rich unto all that call upon him. For whoſoever ſhall call upon the Name of the Lord ſhall be ſaved. How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? And how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things! But they have not all obeyed the Goſpel. For Eſaias ſaith, Lord, who hath believed our report? ſo then, faith cometh by hearing, and hearing by the word of God. But I ſay, Have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſie by them that are no people, and by a fooliſh nation I will anger you. But Eſaias is very bold, and ſaith, I was found of them that ſought me not, I was made manifeſt unto them that asked not after me. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.

The Goſpel. S. Matth. 4. 18.

JEſus walking by the ſea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers) and he ſaith unto them, Follow me, and I will make you fiſhers of men. And they ſtraightway left their nets, and followed him. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets; and he called them. And they immediately left the ſhip, and their father, and followed him.

Saint Thomas the Apoſtle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the faith didſt ſuffer thy holy Apoſtle

Thomas to be doubtful in thy Sons resurrection; Grant us so perfectly and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost be all honour and glory now and for evermore. *Amen.*

The Epistle. Eph. 2. 19.

NOw therefore ye are no more strangers and foreiners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. S. John 20. 24.

THomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the Light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

For



Saul Converted called Paul: *Acts.13.9.*



Acts 8: v:1. And Saul yet breathing out threatnings & slaughter
3 And as he journeyed, he came nere Damascus and suddenly there
shined round about him a light from heaven.
4: And he fell vpō earth and heard a voice. etc:

The Converſion of Saint Paul.

For the Epiſtle. Acts 9. 1.

AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. And as he journeyed, he came near Damaſcus, and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: it is hard for thee to kick againſt the pricks. And he trembling and aſtoniſhed ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. And the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man. And Saul aroſe from the earth, and when his eyees were opened, he ſaw no man; but they led him by the hand, and brought him into Damaſcus. And he was three days without ſight, and neither did eat nor drink. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for one called Saul of Tarſus: for behold, he prayeth, and hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem; and here he hath authority from the chief prieſts to bind all that call on thy name. But the Lord ſaid unto him, Go thy way; for he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael. For I will ſhew him how great things he muſt ſuffer for my names ſake. And Ananias went his way, and entred into the houſe; and putting his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt. And immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized. And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this Name

in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief Prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews, which dwelt at Damaſcus, proving that this is very Chriſt.

The Goſpel S. Matth 19 27.

PEter anſwered and ſaid unto Jeſus, Behold, we have forſaken all and followed thee, what ſhall we have therefore? And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my Names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

The Preſentation of Chriſt in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, we humbly beſeech thy Majeſty, that as thy onely begotten Son was this day preſented in the temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Mal. 3. 1.

BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in; behold, he ſhall come, ſaith the Lord of hoſts But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiners fire, and like fullers ſope. And he ſhall ſit as a refiner, and purifier of ſilver; and he ſhall purifie the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs. Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts.

The

The Purification of Mary. Luke 2:v 22.



And when the daves of her Purification according to the Law of Moses &c







XII

AND THE LIFE EVERLASTING AMEN.

The Goſpel. S. Luke 2 22.

AND when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb ſhall be called holy to the Lord) And to offer a ſacrifice according to that which is ſaid in the law of the Lord, A paire of turtle-doves, or two young pigeons. And behold, there was a man in Jeruſalem, whoſe name was Simeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him. And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lords Chriſt. And he came by the Spirit into the temple; and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy word For mine eyes have ſeen thy ſalvation; which thou haſt prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Iſrael. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this child is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt, (Yea a ſword ſhall peirce through thy own ſoul alſo) that the thoughts of many hearts may be revealed. And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an husband ſeven years from her virginity. And ſhe was a widow of about fourſcore and four years; which departed not from the temple, but ſerved God with faſtings and prayers night and day. And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

Saint Matthias day.

The Collect.

O Almighty God, who into the place of the traitour Judas didſt chooſe thy faithful ſervant Matthias to be of the number of the twelve Apoſtles; grant that thy church

being alway preſerved from falſe apoſtles, may be ordered and guided by faithful and true Paſtors, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts i. 15.

IN thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (The number of the names together were about an hundred and twenty) Men and brethren, this ſcripture muſt needs have been fulfilled, which the holy Ghoſt by the mouth of David ſpake before concerning Judas, who was guide to them that took Jeſus: for he was numbred with us, and had obtained part of this miniſtery. Now this man purchaſed a field with the reward of iniquity, and falling headlong he burſt aſunder in the midſt, and all his bowels guſhed out. And it was known unto all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldema, that is to ſay, The field of bloud. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein; and his biſhoprick let another take. Wherefore of theſe men which have companied with us all the time that the Lord Jeſus went in and out among us, beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection. And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias. And they prayed, and ſaid, Thou Lord, which knoweſt the heart of all men, ſhew whether of theſe two thou haſt choſen; that he may take part of this miniſtery and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apoſtles.

The Goſpel. S. Matth. xi. 25.

AT that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo, Father, for ſo it ſeemed good in thy ſight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls; for my yoke is eaſie, and my burden is light.



The Angells Salutation to Mary Luke: 1.



v. 28: And the Angell came in unto her and said Hail thou that art highly favoured the Lord is with thee etc:

The Annunciation of the bleſſed Virgin Mary.

The Collect.

WE beſeech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jeſus Chriſt by the meſſage of an Angel; ſo by his croſs and paſſion we may be brought unto the glory of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Iſa. 7. 10.

MOreover the Lord ſpake again unto Ahaz, ſaying, Ask thee a ſign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz ſaid, I will not ask, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David, Is it a ſmall thing for you to weary men, but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign Behold, a Virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel. Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

The Goſpel. S Luke 1. 26.

AND in the ſixth moneth the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of David; and the virgins name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee; bleſſed art thou among women. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. And the angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name Jeſus. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David: and he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? And the angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. And behold, thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age; and this is the ſixth moneth with her who was called barren. For with God

nothing ſhall be unpoſſible. And Mary ſaid, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Marks day.

The Collect.

O Almighty God, who haſt inſtructed thy holy Church with the heavenly doctrine of thy Evangeliſt Saint Mark; Give us grace, that being not like children carried away with every blaſt of vain doctrine, we may be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 4. 7.

UNto every one of us is given grace according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) And he gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtery, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt; that we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt. From whom the whole body fitly joyned together, and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.

The Goſpel. S. John. 15. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it ſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that



S MARKE.

Marke: 1: v. 1: The beginning of the Gospel of Jesus Christ, the son of GOD . *etc* ⟶ *v. 2. As it is written in the Prophets, Behold I send my messenger before thy face, which shall prepare thy way*

S. MARK.





VII

FROM THENCE HE SHALL COME TO IUDGE THE QUICK AND THE DEAD.





III.

SUFFERED VNDER PONTIUS PILATE,
WAS CRUCIFIED, DEAD, AND BURIED.

that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you; continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Fathers commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James day.

The Collect.

O Almighty God, whom truly to know is everlaſting life; Grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life, that following the ſteps of thy holy Apoſtles, Saint Philip and Saint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle, S. Jam. 1. 1.

JAmes a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wiſdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the ſea, driven with the wind, and toſſed. For let not that man think that he ſhall receive any thing of the Lord. A double minded man is unſtable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low, becauſe as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his ways. Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

The

The Goſpel. S. John 14. 1.

AND Jeſus ſaid unto his diſciples, Let not your heart be troubled; ye believe in God, believe alſo in me. In my Fathers houſe are many manſions: if it were not ſo, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, there ye may be alſo. And whither I go, ye know, and the way ye know. Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way? Jeſus ſaith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye ſhould have known my Father alſo; and from henceforth ye know him, and have ſeen him. Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father; and how ſayeſt thou then, Shew us the Father? Believeſt thou not that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of my ſelf: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or elſe believe me for the very works ſake. Verily verily I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo, and greater works then theſe ſhall he do; becauſe I go unto my Father. And whatſoever ye ſhall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ſhall ask any thing in my name, I will do it.

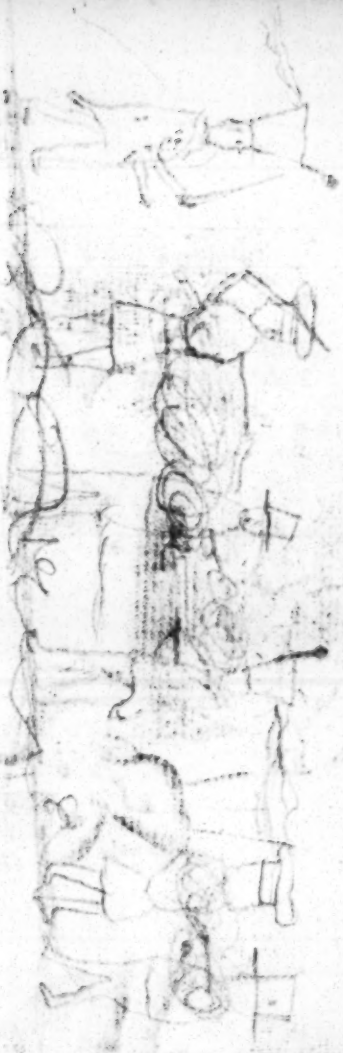
Saint Barnabas the Apoſtle.

The Collect.

O Lord God Almighty, who didſt endue thy holy apoſtle Barnabas with ſingular gifts of the holy Ghoſt; Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 11. 22.

TIdings of theſe things came unto the ears of the Church which was in Jeruſalem; and they ſent forth Barnabas, that he ſhould go as far as Antioch. Who when



John Baptizeth Christ . Math: iii.



Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him: v. 3: etc:

when he came and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghoſt, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarſus for to ſeek Saul. And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch. And in theſe days came prophets from Jeruſalem to Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Clandius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

The Goſpel. S. John 15. 12.

THis is my commandment, that ye love one another, as I have loved you. Greater love hath no man then this, that a man lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain; that whatſoever ye ſhall ask of the Father in my name, he may give it you.

Saint John Baptiſt.

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord, *Amen.*

For the Epiſtle. Iſa. 40. 1.

COmfort ye, comfort ye my people, ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned; for ſhe hath received of the Lords hand double for all her ſins. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a high way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodneſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth, but the word of our God ſhall ſtand for ever. O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him; behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

The Goſpel. S. Luke 1. 57.

ELizabeths full time came that ſhe ſhould be delivered; and ſhe brought forth a ſon. And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her, and they rejoyced with her. And it came to paſs, that on the eighth day they came to circumciſe the child, and they called him Zacharias, after the name of his father. And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he asked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God. And fear came on all that dwelt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-countrey of Judea. And all they that had heard them, laid them up in their hearts, ſaying,



S. PETER.



I

I BELEEUE IN GOD THE FATHER ~
ALMIGHTY, MAKER OF HEAVEN & EARTH

ſaying, What manner of child ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying, Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us; to perform the mercy promiſed to our fathers, and to remember his holy covenant; the oath which he ſware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. And thou, child, ſhalt be called the Prophet of the Higheſt; for thou ſhalt go before the face of the Lord, to prepare his ways; to give knowledge of ſalvation unto his people by the remiſſion of their ſins, through the tender mercy of our God, whereby the Day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace. And the child grew, and waxed ſtrong in ſpirit; and was in the deſerts till the day of his ſhewing unto Iſrael.

Saint Peters day.

The Collect.

O Almighty God, who by thy Son Jeſus Chriſt didſt give to thy Apoſtle Saint Peter many excellent gifts, and commandedſt him earneſtly to feed thy flock; Make, we beſeech thee, all Biſhops and Paſtours diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 12. 1.

ABout that time Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were the days of unleavened bread) And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſouldiers to keep him, intending after Eaſter to bring him forth to the people. Peter therefore was kept in priſon; but prayer was made without

out ceaſing of the Church unto God for him. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſouldiers, bound with two chains; and the keepers before the door kept the priſon. And behold, the angel of the Lord came upon him, and a light ſhined in the priſon; and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the angel ſaid unto him, Gird thy ſelf, and bind on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

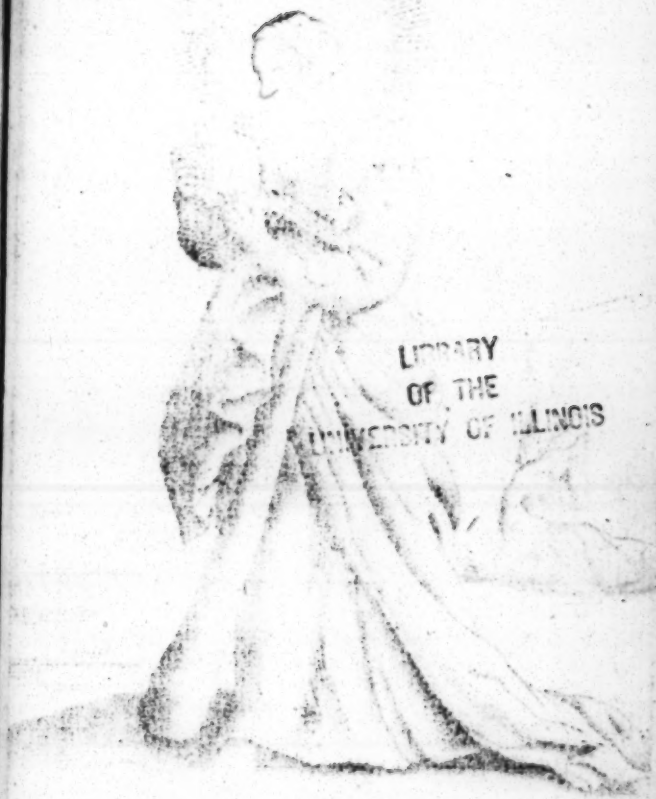
The Goſpel. S. Matth. 16. 13.

WHen Jeſus came into the coaſts of Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay that I, the Son of man, am? And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Barjona: for fleſh and bloud hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

Saint James the Apoſtle.

The Collect.

GRant, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and



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VI

HE ASCENDED INTO HEAVEN, AND SITTETH ON THE RIGHT HAND OF GOD Y FATHER ALMIGHTY.

and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11. 27. *and part of chap.* 12.

IN those days came prophets from Jerusalem unto Antioch And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. S. Matth. 20. 10.

THen came to him the mother of Zebedees children, with her sons, worshipping him, and desiring a thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministred unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people. (And they were all with one accord in Solomons porch; And of the rest durst no man joyn himself to them; but the people magnified them. And beleevers were the more added to the Lord, multitudes both of men and women) (insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one.

The Gospel. S. Luke 22. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactours. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you, as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect

O Almighty God, who by thy blessed Son didst call Matthew from the receit of custom, to be an Apostle and



VIII

IBELEVE IN THE HOLY GHOST.



VIII.

I BELEVE IN THE HOLY GHOST.

and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 4. 1

THerefore seeing we have this ministery, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not our selves, but Christ Jesus the Lord; and our selves your servants for Jesus sake. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.

ANd as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receit of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass as Jesus sat at meat in the house, behold, many publicanes and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicanes and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For

Saint Michael and all Angels.

For the Epiſtle. Rev. 12. 7.

THere was war in heaven: Michael and his angels fought againſt the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was caſt out, that old ſerpent called the devil and Satan, which deceived the whole world: he was caſt out into the earth, and his angels were caſt out with him. And I heard a loud voice ſaying in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night. And they overcame him by the bloud of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death. Therefore rejoyce ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth and of the ſea; for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

The Goſpel. S. Matth. 18. 1.

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. And whoſo ſhall receive one ſuch little child in my name, receiveth me. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Wo unto the world becauſe of offences: for it muſt needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee; it is better for thee to enter into life halt or maimed, rather then having two hands or two feet, to be caſt into everlaſting fire. And if thine eye offend thee, pluck it out and caſt it from thee: it is better for thee to enter into life with one eye, rather then having two eyes, to be caſt into hell-fire. Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint





S. LUKE.

Luke 1. v. 5. There was in the dayes of Herod the King of Judea a certain priest named Zacharias, of the course of Abia, and his wife was of ye daughters of Aaron and her name was Elizabeth. etc.



X

THE COMMUNION OF SAINTS THE FOR-
GIUENES OF SINS.





XI

THE RESURRECTION OF THE BODY.





The Last Judgment Mat: 25.



31. When the Son of man shall come in his glory etc.
then shall he sit upon the throne of his glory.
32. And before him shall be gathered all Nations
And he shall separate them etc:

table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ *The same order shall the curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lords table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be perswaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after, at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

¶ *The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north-side of the Table shall say the Lords Prayer with the Collect following, the people kneeling.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

The Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. *Amen.*

¶ *Then shall the Priest turning to the people rehearse distinctly all the* TEN COMMANDMENTS,

the people ſtill kneeling, ſhall after every Commandment ask God mercy for their tranſgreſſion thereof for the time paſt, and grace to keep the ſame for the time to come, as followeth.

Miniſter.

GOd ſpake theſe words and ſaid, I am the Lord thy God: Thou ſhalt have none other Gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bowe down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

People.

Lord, have merey upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do, but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou and thy ſon, and thy daughter, thy man-ſervant and thy maid-ſervant, thy cattel and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt do no murder,

People.

Lord, have mercy upon us, and incline out hearts to keep this law.

Minister.

Thou shalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not steal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two collects for the King, the Priest standing as before, and saying.*

Let us pray.

ALmighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the heart of thy chosen servant *Charles*, our King and Governour, that he (knowing whose Minster he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee, and the holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

Or,

ALmighty and everlasting God, we are taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best in thy godly wisdom; We humbly beseech thee so todispose and govern the heart of *CHARLES* thy servant, our King and Governour, that in all his thoughts, words and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace and godliness. Grant this, O merciful Father, For thy dear Sons sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the day. And immediately after the Collect the Priest shall read the Epistle, saying,* The Epistle [*or,* The portion of Scripture appointed for the epistle] is written in the——Chapter of——beginning at the——verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall be read the Gospel (the people all standing up) saying,* The holy Gospel is written in the——Chapter of——beginning at the——verse. *And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

I Believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the onely begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father by whom all things were made: Who for us men, and for our salvation, came down from heaven, And was incarnate by the holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate, He suffered and was buried, And the third day he arose again according to the Scriptures, And ascended into heaven, and sitteth on the right hand of the Father, And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the holy Ghost, the Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, and the life of the world to come. *Amen.*

¶ *Then*

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoyned by the King, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.*

¶ *Then shall the Priest return to the Lords Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LEt your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. S. *Mat.* 5. 16.

Lay not up for your selves treasure upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. S. *Matth.* 6. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. S. *Mat.* 7. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. S. *Mat.* 7. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four-fold. S. *Luke* 19. 8.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* 9. 11.

Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* 9 13, 14.

He that soweth little, shall reap little: and he that

ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity; for God loveth a cheerful giver. 2 *Cor.* 9. 6, 7.

Let him that is taught in the word, miniſter unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap. *Gal.* 6. 6, 7.

While we have time, let us do good unto all men, and ſpecially unto them that are of the houſhold of faith. *Gal.* 6. 10.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* 6. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* 6. 17, 18, 19.

God is not unrighteous, that he will forget your work and labour that proceedeth of love; which love ye have ſhewed for his Names ſake, who have miniſtred unto the ſaints, and yet do miniſter. *Heb.* 6. 10.

To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is pleaſed. *Heb.* 13. 16.

Whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? 1 S. *John* 3. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee. *Tob.* 4. 7.

Be merciful after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thy ſelf a good reward in the day of neceſſity. *Tob.* 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord; and look what he layeth out, it ſhall be paid him again. *Prov.* 19. 17.

Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſal.* 41. 1.

¶ *Whilſt theſe ſentences are in reading, the Deacons, Churchwardens, or other fit perſon appointed for that purpoſe, ſhall receive the alms for the poor, and other devotions of the people, in a decent baſon, to be provided by the Pariſh for that purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done the Priest shall say,*

Let us pray for the whole state of Christs Church militant here in earth.

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully (* *to accept our alms and oblations, and)* to receive these our prayers, which we offer unto thy Divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes and governours; and specially thy servant *CHARLES* our King, that under him we may be godly and quietly governed: And grant unto his whole Councel and to all that are put in authority under him, that they may truly and indifferently minister justice; to the punishment of wickedness and vice, and to the maintenance of thy true religion and vertue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christs sake our onely Mediatour and Advocate. *Amen.*

* *If there be no alms or oblations, then shall the words* (of accepting our alms and oblations) *be left out unsaid.*

¶ *When the Minister giveth warning for the celebration of the holy Communion,* (*which he shall always do upon the Sunday or some Holy-day immediately preceding*) *After the Sermon, or Homily ended, he shall read this Exhortation following.*

DEarly beloved, On——day next I purpose, through Gods assistance, to administer to all such as shall be reli-

religiously and devoutly disposed, the most comfortable Sacrament of the Body and Bloud of Christ, to be by them received, in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of Gods commandments; and whereinsoever ye shall perceive your selves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess, your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye wouldhave forgiveness of your offences at Gods hand: For otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to

me,

me, or to ſome other diſcreet and learned Miniſter of Gods word, and open his grief, that by the miniſtery of Gods holy word he may receive the benefit of abſolution, together with ghoſtly counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ *Or in caſe he ſhall ſee the people negligent to come to the holy Communion, in ſtead of the former, he ſhall uſe this Exhortation.*

DEarly beloved brethren, On——I intend, by Gods grace, to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here preſent, and beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they who are called (without any cauſe) moſt unthankfully refuſe to come. Which of you in ſuch a caſe would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye, withdrawing your ſelves from this holy Supper provoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindred with worldly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay you will not come? When ye ſhould return to God, will ye excuſe your ſelves, and ſay ye are not ready? Conſider earneſtly with your ſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part ſhall be ready, and according to mine office, I bid you in the name of God, I call you in Chriſts behalf, I exhort you, as you love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the croſs for your ſalvation: ſo it is your duty to receive the Communion, in remembrance of the ſacrifice of his death, as he himſelf hath commanded: Which if ye ſhall neglect to do, conſider with your ſelves,

how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: For the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and bloud of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup.

For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his bloud; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and bloud of Christ our Saviour; we eat and drink our damnation, not considering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and onely Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious bloud-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort.

To

To him therefore with the Father, and the holy Ghoſt, let us give (as we are moſt bounden) continual thanks, ſubmitting our ſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion,*

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

¶ *Then ſhall this general Confeſſion be made, in the name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the people kneeling humbly upon their knees, and ſaying,*

ALmighty God Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, By thought, word, and deed, againſt thy divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and are heartily ſory for theſe our miſdoings; The remembrance of them is grievous unto us; The burden of them is intolerable.. Have mercy upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſts ſake, Forgive us all that is paſt, And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, To the honour and glory of thy Name, Through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt (or the Biſhop being preſent) ſtand up, and turning himſelf to the people, pronounce this Abſolution.*

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ Then

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

COme unto me, all that travail and are heavy laden, and I will refreſh you. S. *Matth.* 11. 28.

So God loved the world, that he gave his onely begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life. S. *John* 3. 16.

Hear alſo what S. Paul ſaith.

This is a true ſaying, and worthy of all men to be received, that Jeſus Chriſt came into the world to ſave ſinners. 1 *Tim.* 1. 15.

Hear alſo what S. John ſaith.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. 1 S. *John* 2. 1.

¶ *After which the Prieſt ſhall proceed, ſaying,*

Lift up your hearts.

Anſwer.

We lift them up unto the Lord.

Prieſt.

Let us give thanks unto our Lord God.

Anſwer.

It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lords table, and ſay,*

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places give thanks unto thee, O Lord, * holy Father Almighty, everlaſting God.

*: *Theſe words* (Holy Father) *muſt be omitted on Trinity-Sunday.*

¶ *Here ſhall follow the proper Preface, according to the time, if there be any ſpecially appointed: or elſe immediately ſhall follow,*

THerefore with Angels and Archangels, and with all the company of Heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy Lord God of hoſts, Heaven and earth are full of thy glory. Glory be to thee, O Lord moſt High. *Amen.*

¶ *Proper*

¶ *Proper Prefaces.*

¶ *Upon Chriſtmas-day, and ſeven days after.*

BEcauſe thou didſt give Jeſus Chriſt thine onely Son to be born as at this time for us, who by the operation of the holy Ghoſt was made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, *&c.*

¶ *Upon Eaſter-day, and ſeven days after.*

BUt chiefly are we bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by riſing to life again hath reſtored to us everlaſting life. Therefore, *&c.*

¶ *Upon Aſcenſion-day, and ſeven days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore, *&c.*

¶ *Upon Whitſunday, and ſix days after.*

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe, the holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighning upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal, conſtantly to preach the Goſpel unto all nations, whereby we have been brought out of darkneſs and errour into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, *&c.*

¶ *Upon the feaſt of Trinity onely.*

WHo art one God, one Lord; not one onely perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the holy Ghoſt, without any difference or inequality. Therefore, *&c.*

¶ *After each of which Prefaces, ſhall immediately be ſung or ſaid,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt High. *Amen.*

¶ *Then*

¶ *Then shall the Priest kneeling down to the Lords Table say, in the name of all them that shall receive the Communion, this prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousnes, but in thy manifold and great mercies. We are not worthy so much as to gather up the crums under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his bloud, that our sinful bodies may be made clean by his body, and our souls washed through his most precious bloud, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALmighty God, our heavenly Father, who of thy tender mercy didst give thine onely Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his own oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and bloud: Who in the same night that he was betrayed (*a*) took bread, and when he had given thanks (*b*) he brake it, and gave it to his disciples, saying, Take, eat, (*c*) this is my body which is given for you, do this in remembrance of me. Likewise after supper (*d*) he took the cup, and when he had given thanks he gave it to them, saying, Drink ye all of this, for this (*e*) is my bloud of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me *Amen.*

(a) *Here the Priest is to take the paten into his hands.*

(b) *And here to break the bread.*

(c) *And here to lay his hand upon all the bread.*

(d) *Here he is to take the cup into his hand.*

(e) *And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

¶ *Then*

¶ *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts and Deacons in like manner (if any be preſent) and after that to the people alſo in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he ſhall ſay,*

THE body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life, Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ *And the Miniſter that delivereth the cup to any one, ſhall ſay,*

THE bloud of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life, Drink this in remembrance that Chriſts bloud was ſhed for thee, and be thankful.

¶ *If the conſecrated bread or Wine be all ſpent before all have communicated; the Prieſt is to conſecrate more according to the form before preſcribed: beginning at* [Our Saviour Chriſt in the ſame night, *&c.*] *for the bleſſing of the bread; and at* [likewiſe after Supper, *&c.*] *for the bleſſing of the cup.*

¶ *When all have communicated, the Miniſter ſhall return to the Lords Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair linen cloth.*

¶ *Then ſhall the Prieſt ſay the Lords Prayer, the people repeating after him every Petition.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. *Amen.*

¶ *After ſhall be ſaid, as followeth.*

O Lord and heavenly Father, we thy humble ſervants entirely deſire thy Fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his bloud, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice,

unto

unto thee; humbly beſeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold ſins to offer unto thee any ſacrifice, yet we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

ALmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiritual food of the moſt precious body and bloud of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members, incorporate in the myſtical body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom with thee and the holy Ghoſt be all honour and glory world without end. *Amen.*

¶ *Then ſhall be ſaid or ſung.*

GLory be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the onely begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou onely art holy, thou onely art the Lord, thou onely, O Chriſt, with the holy Ghoſt, art moſt High in the glory of God the Father. *Amen.*

¶ *Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this bleſſing.*

THE peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing

blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one, or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALmighty God, who hast promised to hear the petitions of them that ask in thy Sons name; we beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will,

will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *Upon the Sundays and other holy days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, untill the end of the general Prayer* [For the good eſtate of the Catholick Church of Chriſt] *together with one or mo of theſe Collects laſt before rehearſed, concluding with the bleſſing.*

¶ *And there ſhall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Prieſt according to his diſcretion.*

¶ *And if there be not above twenty perſons in the Pariſh, of diſcretion to receive the Communion; yet there ſhall be no Communion, except four (or three at the leaſt) communicate with the Prieſt.*

¶ *And in Cathedral and Collegiate Churches and Colledges where there are many Prieſts and Deacons, they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.*

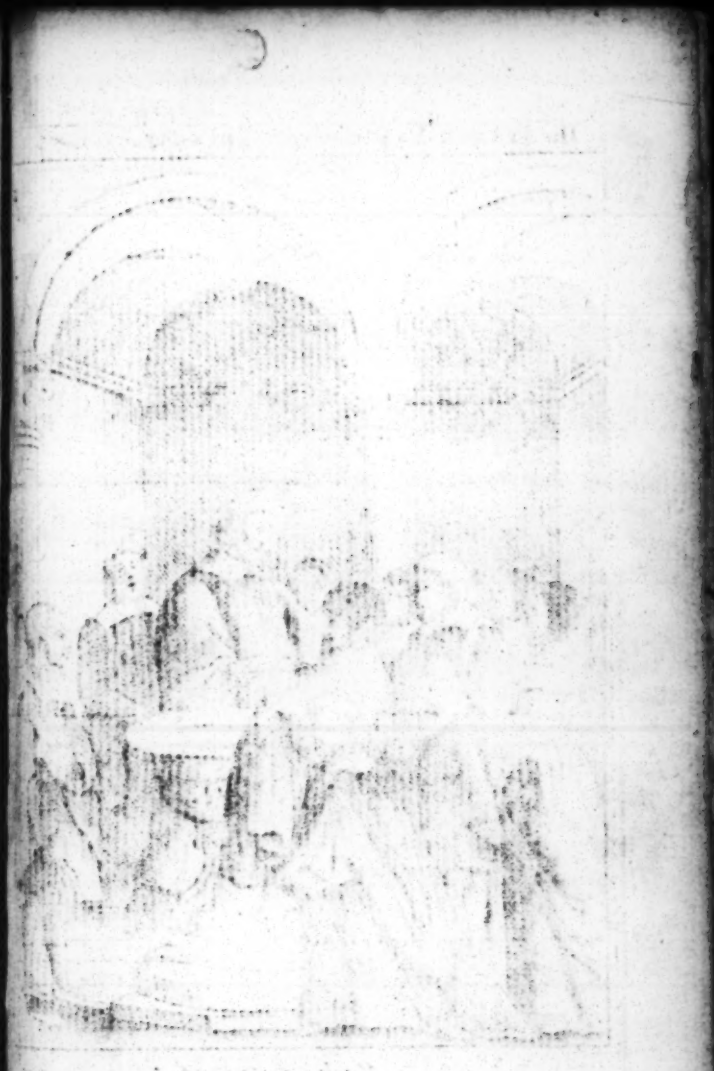
¶ *And to take away all occaſion of diſſention and ſuperſtition, which any perſon hath or might have concerning the Bread and Wine, it ſhall ſuffice that the bread be ſuch as is uſual to be eaten; but the beſt and pureſt wheat-bread that conveniently may be gotten.*

¶ *And if any of the bread and wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain out of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt and ſuch other of the Communicants as he ſhall then call unto him, ſhall immediately after the bleſſing, reverently eat and drink the ſame.*

¶ *The bread and wine for the Communion ſhall be provided by the Curate and Church-wardens, at the charges of the Pariſh.*

¶ *And note that every Pariſhioner ſhall communicate at the leaſt three times in the year, of which Eaſter to be one, And yearly at Eaſter every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Eccleſiaſtical duties, accuſtomably due, then and at that time to be paid.*

¶ *After*



The Publick Baptism of Infants.



Mark. 10. 14. 16.

Jesus said unto them, Suffer the Little Children to come unto mee, and forbid them not: etc.
And he took them up in his Armes, put his hands upon them, and blessed them.

¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

Whereas it is ordained in this Office for the Administration of the Lords Supper, that the Communicants should receive the same Kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation, and disorder in the holy Communion, as might otherwise ensue) Yet, lest the same Kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; it is here declared, That thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any corporal presence of Christs Natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very Natural Substances, and therefore may not be adored, (for that were Idolatry, to be abhorred of all faithful Christians) And the Natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christs Natural Body, to be at one time in more places then one.

The Ministration of Publick Baptism of Infants, to be used in the Church.

¶ *The people are to be admonished that it is most convenient that Baptism should not be administred but upon Sundays and other Holy-days, when the most number of people come together: as well for that the Congregation there present may testifie the receiving of them that be newly baptized into the number of Christs Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause*

alſo it is expedient that Baptiſm be miniſtred in the vulgar tongue. Nevertheleſs (if neceſſity ſo require) children may be baptized upon any other day.

¶ *And note, that there ſhall be for every male-child to be baptized, two Godfathers and one Godmother: and for every female, one Goafather and two Godmothers.*

¶ *When there are children to be baptized, the Parents ſhall give knowledge thereof over-night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers or Godmothers, and the people with the Children muſt be ready at the Font, either immediately after the laſt Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his diſcretion ſhall appoint. And the Prieſt coming to the Font (which is then to be filled with pure water) and ſtanding there, ſhall ſay,*

Hath this Child been already baptized, or no?

¶ *If they anſwer,* No: *Then ſhall the Prieſt proceed as followeth.*

DEarly beloved, Foraſmuch as all men are conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have, that *he* may be baptized with water and the holy Ghoſt, and received into Chriſts holy Church, and be made *a lively member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the Ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſm; and by the baptiſm of thy welbeloved Son Jeſus Chriſt in the river Jordan didſt ſanctifie water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon *this child*; waſh *him* and ſanctifie *him* with the holy Ghoſt, that *he* being delivered from thy wrath, may be received into

into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesom world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this infant*, that *he* coming to thy holy baptism may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this infant* may enioy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint Mark, in the tenth chapter, at the thirteenth verse.

THey brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.*

BEloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably

receive

receive *this* present *infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father towards *this infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this infant* to his holy baptism, let us faithfully and devoutly give thanks unto him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this infant*; that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEarly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release him of *his* sins, to sanctifie *him* with the holy Ghost, to give *him* the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this infant* must also faithfully for *his* part promise by you that are *his* sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe Gods holy Word, and obediently keep his Commandments.

I demand therefore.

DOst thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them.

Answer. I renounce them all.

Minister.

DOst thou believe in God the Father Almighty, Maker of heaven and earth?

And

And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church; the Communion of Saints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Miniſter.

WIlt thou be baptized in this faith?

Anſwer.

That is my deſire.

Miniſter.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer.

I will.

¶ *Then ſhall the Prieſt ſay,*

O Merciful God, grant that the old Adam in *this child* may be ſo buried, that the new man may be raiſed up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that whoſoever is here dedicated to thee by our office and miniſtry, may alſo be indued with heavenly vertues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and bloud, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghoſt; Regard, we beſeech thee, the ſupplications of thy congregation; ſanctifie this water to the myſtical waſhing away of ſin: and grant that *this child* now to be baptized therein, may receive

the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the child into his hands, and shall say to the Godfathers and Godmothers,*

Name this child.

And then naming it after them (if they shall certifie him that the child may well endure it) he shall dip it in the water discreetly and warily, saying,

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ *But if they certifie that the child is weak, it shall suffice to pour water upon it, saying the foresaid words.*

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ *Then the Priest shall say,*

WE receive this child into the congregation of Christs flock, * and do sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christs faithful souldier and servant unto *his* lives end. *Amen.*

* *Here the Priest shall make a cross upon the childs forehead.*

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that *this child is* regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling.*

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church.

And

And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, and utterly aboliſh the whole body of ſin, and that as *he is* made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be *an inheritour* of thine everlaſting kingdom, through Chriſt our Lord. Amen.

¶ *Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this exhortation following.*

FOraſmuch as *this child* hath promiſed by you *his* ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe and profeſſion *he hath* here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that *this* child may be vertuouſly brought up to lead a godly and a chriſtian life; remembring always, that baptiſm doth repreſent unto us our profeſſion, which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us, ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ *Then ſhall he add and ſay,*

YE are to take care that *this child* be brought to the Biſhop to be confirmed by him, ſo ſoon as *he* can ſay the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and be further inſtructed in the Church-Catechiſm ſet forth for that purpoſe.

IT is certain by Gods word, that children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved.

TO take away all ſcruple concerning the uſe of the ſign of the Croſs in Baptiſm: the true Explication thereof, and the juſt reaſons for the retaining of it, may be ſeen in the xxxth Canon, firſt publiſhed in the year MDCIV.

The Miniſtration of Private Baptiſm of Children in Houſes.

¶ *THe Curates of every Pariſh ſhall often admoniſh the people, that they defer not the Baptiſm of their children longer then the firſt or ſecond Sunday next after their birth, or other Holy-day falling between, unleſs upon a great and reaſonable cauſe, to be approved by the Curate.*

¶ *And alſo they ſhall warn them, that without like great cauſe and neceſſity they procure not their children to be baptized at home in their houſes. But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion.*

¶ *Firſt let the Miniſter of the Pariſh (or in his abſence, any other lawful Miniſter that can be procured) with them that are preſent, call upon God, and ſay the Lords Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the time and preſent exigence will ſuffer. And then, the child being named by ſome one that is preſent, the Miniſter ſhall pour water upon it, ſaying theſe words,*

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And we humbly beſeech thee to grant, that as *he* is now made partaker of the death of thy Son, ſo *he* may be alſo of his reſurrection: And that finally with the reſidue of thy Saints *he* may inherit thine everlaſting kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And let them not doubt, but that the child ſo baptized is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the child which is after this ſort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Miniſter of the ſame Pariſh did himſelf baptize that child, the Congregation may be certified of the true form of Baptiſm, by him privately before uſed: In which caſe he ſhall ſay thus,*

I certifie you, that according to the due and prescribed order of the Church, *at such a time*, and *at such a place* before divers witnesses I baptized this child.

¶ *But if the child were baptized by any other lawful Minister; then the Minister of the Parish where the child was born or christened, shall examine and try whether the child be lawfully baptized, or no. In which case, if those that bring any child to the Church, do answer that the same child is already baptized, then shall the Minister examine them further, saying,*

BY whom was this child baptized?
Who was present when this child was baptized?
Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,
With what matter was this child baptized?
With what words was this child baptized?

¶ *And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be; then shall not he christen the child again, but shall receive him as one of the flock of true Christian people, saying thus,*

I Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

The Gospel. S. Mark 10. 13.

THey brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.*

BEloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would

have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present infant, that he hath embraced *him* with the arms of his mercy, and (as he hath promised in his holy word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this infant, that *he* being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest demand the Name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOst thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.

I renounce them all.

Minister.

DOst thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his onely begotten Son our Lord? and that he was conceived by the holy Ghost; born of the

Virgin

Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church; the Communion of ſaints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Miniſter.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer.

I will.

¶ *Then the Prieſt ſhall ſay,*

* *The Prieſt ſhall make a croſs upon the childs forehead.*

WE receive this child into the congregation of Chriſts flock, and do * ſign *him* with the ſign of the croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſts faithful ſouldier and ſervant unto *his* lives end. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that this child is by baptiſm regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *he* may lead the reſt of *his* life according to this beginning.

¶ *Then the Prieſt ſhall ſay,*

WE yield thee moſt hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, and utterly aboliſh the whole body of ſin, and that as *he* is made partaker of the death of thy Son, *he* may alſo be partaker of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be an inheritour of thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then all standing up, the Minister shall make this exhortation to the Godfathers and Godmothers.*

FOrasmuch as this child hath promised by you his sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that this Infant be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that this child may be vertuously brought up to lead a godly and a Christian life; remembring alway, that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ *But if they which bring the infant to the Church do make such uncertain answers to the Priests questions, as that it cannot appear that the child was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghost, (which are essential parts of Baptism) then let the Priest baptize it in the form before appointed for publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.*

IF thou art not already baptized, N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Ministration of *Baptism* to such as are of riper years, and able to answer for themselves.

¶ *WHen any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.*

¶ *And*

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holyday appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

¶ *And standing there, the Priest shall ask whether any of the persons here presented be baptized or no: If they shall answer,* No: *then shall the Priest say thus,*

DEarly beloved; Forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have, that *they* may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made *lively members* of the same.

¶ *Then shall the Priest say,*
Let us pray.
(¶ *And here all the Congregation shall kneel.*)

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red-sea, figuring thereby thy holy Baptism, and by the Baptism of thy wel-beloved Son Jesus Christ, in the river Jordan, didst sanctifie the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants*; wash *them*, and sanctifie *them* with the holy Ghost, that *they* being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, and as thou

haſt promiſed by thy welbeloved Son, ſaying, Ask, and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you; So give now unto us that ask; let us that ſeek find; open the gate unto us that knock; that *theſe perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint John, in the third chapter, beginning at the firſt verſe.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher, come from God; for no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, verily verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mothers womb, and be born? Jeſus anſwered, Verily verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh is fleſh; and that which is born of the Spirit is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.

¶ *After which he ſhall ſay this Exhortation following.*

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe immediately before his aſcenſion into heaven, (as we read in the laſt chapter of Saint Marks Goſpel) he gave command to his Diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature: He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. Which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the Apoſtle, when upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him and the reſt of the Apoſtles, Men and brethren, what ſhall we do? replied and ſaid unto them, Repent and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt.

Ghoſt. For the promiſe is to you and your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words exhorted he them, ſaying, Save your ſelves from this untoward generation. For (as the ſame Apoſtle teſtifieth in another place) even Baptiſm doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe that he will favourably receive *theſe* preſent *perſons*, truly repenting and coming to him by faith, that he will grant them remiſſion of *their* ſins, and beſtow upon *them* the holy Ghoſt; that he will give *them* the bleſſing of eternal life, and make *them partakers* of his everlaſting kingdom.

Wherefore we being thus perſwaded of the good will of our heavenly Father towards *theſe perſons*, declared by his Son Jeſus Chriſt; let us faithfully and devoutly give thanks to him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, for that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to *theſe perſons*, that *they* may be born again, and be made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then the Prieſt ſhall ſpeak to the* perſons *to be baptized, on this wiſe.*

WElbeloved, who are come hither deſiring to receive holy Baptiſm, *ye* have heard how the Congregation hath prayed that our Lord Jeſus Chriſt would vouchſafe to receive you and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his holy word to grant all thoſe things that we have prayed for; which promiſe he for his part will moſt ſurely keep and perform.

Wherefore after this promiſe made by Chriſt, *ye* muſt alſo faithfully for your part promiſe in the preſence of theſe your witneſſes, and this whole congregation, that *ye* will renounce the Devil and all his works, and conſtantly believe Gods holy word, and obediently keep his commandments.

¶ *Then ſhall the Prieſt demand of each of the perſons to be baptized ſeverally theſe queſtions following.*

Question.

DOst thou renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.

I renounce them all.

Question.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his onely begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Question.

Wilt thou be baptized in this Faith?

Answer.

That is my desire.

Question.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our office and ministry, may also be indued with heavenly vertues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty

Baptiſm of thoſe of riper years.

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and bloud, and gave commandment to his Diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghoſt; Regard, we beſeech thee, the ſupplications of this Congregation, ſanctifie this water to the myſtical waſhing away of ſin: and grant that the *perſons* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt take each perſon to be baptized by the right hand, and placing him conveniently by the Font according to his diſcretion, ſhall ask the Godfathers and Godmothers the Name, and then ſhall dip him in the water, and pour upon him, ſaying,*

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

WE receive this perſon into the congregation of Chriſts flock, and * do ſign *him* with the ſign of the Croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſts faithful ſouldier and ſervant unto *his* lives end. *Amen.*

* *Here the Prieſt ſhall make a croſs upon the perſons forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *theſe perſons* are regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *they* may lead the reſt of their life according to this beginning.

¶ *Then ſhall be ſaid the Lords Prayer, all kneeling,*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. *Amen.*

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and

and confirm this faith in us evermore. Give thy holy Spirit to *theſe perſons*, that being now born again, and made heirs of everlaſting ſalvation through our Lord Jeſus Chriſt, *they* may continue thy *ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son; who liveth and reigneth with thee in the unity of the ſame holy Spirit everlaſtingly. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall uſe this exhortation following; ſpeaking to the Godfathers and Godmothers firſt.*

FOraſmuch as *theſe perſons* have promiſed in your preſence to renounce the Devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your part and duty to put *them* in mind what a ſolemn vow, promiſe and profeſſion *they have* now made before this Congregation, and eſpecially before you *their* choſen witneſſes And ye are alſo to call upon *them* to uſe all diligence to be rightly inſtructed in Gods holy word, that ſo *they* may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly and ſoberly in this preſent world.

(¶ *And then ſpeaking to the new baptized perſons, he ſhall proceed and ſay*)

AND as for you, who have now by baptiſm put on Chriſt, it is your part and duty alſo, being made the children of God, and of the light by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh the children of light: remembring always that Baptiſm repreſenteth unto us our profeſſion; which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ *It is expedient that every perſon thus baptized ſhould be confirmed by the Biſhop ſo ſoon after his Baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.*

If any perſons not baptized in their infancy, ſhall be brought to be baptized before they come to years of diſcretion to anſwer for themſelves; it may ſuffice to uſe the Office for Publick Baptiſm of Infants, or (in caſe of extreme danger) the Office for Private Baptiſm; onely changing the word [Infant] *for* [Child or Perſon] *as occaſion requireth.*

A

A CATECHISM,

That is to ſay, *An Inſtruction to be learned of every perſon, before he be brought to be confirmed by the Biſhop.*

Queſtion.

WHat is your name?

Anſwer.

N. or M.

Queſtion.

Who gave you this name?

Anſwer.

My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt: the child of God, and an inheritour of the kingdom of Heaven.

Queſtion.

What did your Godfathers & Godmothers then for you?

Anſwer.

They did promiſe and vow three things in my name. Firſt, that I ſhould renounce the devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian faith. And thirdly, that I ſhould keep Gods holy will and commandments, and walk in the ſame all the days of my life.

Queſtion.

Doſt thou not think that thou art bound to believe, and to do as they have promiſed for thee?

Anſwer.

Yes verily; and by Gods help, ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my lives end.

Catechiſt.

Rehearſe the Articles of thy belief.

Anſwer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his onely Son our Lord, Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He deſcended into hell, The third day he roſe again from the dead, He aſcended into heaven, And ſitteth at the right

hand

hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of sins, The resurrection of the body, and the life everlasting. *Amen.*

Question.

What dost thou chiefly learn in these Articles of thy Belief?

Answer.

First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keep Gods commandments. Tell me how many there be?

Answer.

Ten.

Question.

Which be they?

Answer.

THe same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath or in the water under the earth. Thou shalt not bowe down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; Wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour

V. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbor.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſtion.

What doſt thou chiefly learn by theſe commandments?

Anſwer.

I learn two things: My duty towards God, and my duty towards my neighbour.

Queſtion.

What is thy duty towards God?

Anſwer.

My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word; and to ſerve him truly all the days of my life.

Queſtion.

What is thy duty towards thy neighbour?

Anſwer.

My duty towards my neighbour, is to love him as my ſelf, and to do to all men as I would they ſhould do unto me. To love, honour and ſuccour my father and mother. To honour and obey the King, and all that are put in authority under him. To ſubmit my ſelf to all my governours, teachers, ſpiritual paſtours and maſters. To order my ſelf lowly and reverently to all my betters. To hurt no body by word or deed. To be true and juſt in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering. To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet nor deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt.

My good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the commandments of God, and to ſerve him, without his eſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lords Prayer.

Anſwer.

Answer.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven, Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: but deliver us from evil. *Amen.*

Queſtion.

What deſirſt thou of God in this Prayer?

Anſwer.

I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it may pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwer.

Two onely as generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Supper of the Lord.

Queſtion.

What meaneſt thou by this word *Sacrament*?

Anſwer.

I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſtion.

How many parts are there in a Sacrament?

Anſwer.

Two: the outward viſible ſign, and the inward ſpiritual grace.

Queſtion.

What is the outward viſible ſign or form in Baptiſm?

Anſwer.

Water: wherein the perſon is baptized, *In the name of the Father, and of the Son, and of the holy Ghoſt.*

Queſtion.

What is the inward and ſpiritual grace?

Anſwer.

Anſwer.

A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſtion.

What is required of perſons to be baptized.

Anſwer.

Repentance, whereby they forſake ſin: and faith; whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.

Queſtion.

Why then are Infants baptized, when by reaſon of their tender age they cannot perform them.

Anſwer.

Becauſe they promiſe them both by their ſureties: which promiſe, when they come to age, themſelves are bound to perform.

Queſtion.

Why was the Sacrament of the Lords Supper ordained?

Anſwer.

For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſtion.

What is the outward part or ſign of the Lords Supper?

Anſwer.

Bread and Wine, which the Lord hath commanded to be received.

Queſtion.

What is the inward part or thing ſignified?

Anſwer.

The body and bloud of Chriſt, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Queſtion.

What are the benefits whereof we are partakers thereby?

Anſwer.

The ſtrengthning and refreſhing of our ſouls by the body, and bloud of Chriſt, as our bodies are by the bread and wine.

Queſtion.

What is required of them who come to the Lords Supper?

Anſwer.

To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters and Dames, shall cause their children, servants and prentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say in their Mother-tongue the Creed, Lords Prayer, and the Ten Commandments, and also can answer to the other questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather or a Godmother, as a witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.*

The Order of Confirmation, or laying on of Hands upon those that are baptized, and come to years of discretion.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

TO the end that Confirmation may be ministred to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lords Prayer, and the ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: Which order is very convenient to be observed, to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves

ſelves with their own mouth and conſent openly before the Church ratifie and confirm the ſame; and alſo promiſe, that by the grace of God they will evermore endeavour themſelves faithfully to obſerve ſuch things as they by their own confeſſion have aſſented unto.

¶ *Then ſhall the Biſhop ſay,*

DO ye here in the preſence of God and of this Congregation, renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging your ſelves bound to believe, and to do all thoſe things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one ſhall audibly anſwer.*

I do.

The Biſhop.

OUr help is in the Name of the Lord,

Anſwer.

Who hath made heaven and earth.

Biſhop.

Bleſſed be the Name of the Lord.

Anſwer.

Henceforth world without end.

Biſhop.

Lord, hear our prayers.

Anſwer.

And let our cry come unto thee.

Biſhop.

Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; Strengthen them, we beſeech thee, O Lord, with the holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the ſpirit of wiſdom and underſtanding; the ſpirit of counſel and ghoſtly ſtrength; the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Biſhop, he ſhall lay his hand upon the head of every one ſeverally, ſaying,*

DEfend, O Lord, this thy child [or, *this thy ſervant*] with thy heavenly grace, that he may continue thine for ever: and daily increaſe in thy holy Spirit more and more, until he come unto thy everlaſting kingdom. Amen.

¶ *Then*

¶ *Then ſhall the Biſhop ſay*

The Lord be with you.

Anſwer.

And with thy ſpirit.

¶ *And (all kneeling down) the Biſhop ſhall adde,*

Let us pray.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us And lead us not into temptation: But deliver us from evil. Amen.

¶ *And this Collect.*

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things that be good and acceptable unto thy Divine Majeſty; we make our humble ſupplications unto thee for theſe thy ſervants, upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy fatherly hand, we beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt liveth and reigneth, ever one God, world without end. *Amen.*

OAlmighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then the Biſhop ſhall bleſs them, ſaying thus,*

THe bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be upon you, and remain with you for ever. *Amen.*

¶ *And there ſhall none be admitted to the holy Communion, until ſuch time as he be confirmed, or be ready and deſirous to be confirmed.*

The

The Form of Solemnization of *MATRIMONY.*

¶ *First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner,*

I publish the Banns of marriage between *M.* of —— and *N.* of —— If any of you know cause or just impediment, why these two persons should not be joyned together in holy Matrimony, ye are to declare it: This is the first, [*second*, or *third*] time of asking.

¶ *And if the persons that are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours. And there standing together, the man on the right hand, and the woman on the left, the Priest shall say,*

DEarly beloved, We are gathered together here in the sight of God, and in the face of this Congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable estate instituted of God in the time of mans innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee; and is commended of Saint Paul to be honourable among all men; And therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the Procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name.

Secondly it was ordained for a Remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body. Thirdly,

Thirdly, it was ordained for the mutual ſociety, help and comfort that the one ought to have of the other, both in proſperity and adverſity: Into which holy eſtate theſe two perſons preſent come now to be joyned. Therefore if any man can ſhew any juſt cauſe why they may not lawfully be joyned together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ *And alſo ſpeaking to the perſons that ſhall be married, he ſhall ſay,*

I Require and charge you both (as ye will anſwer at the dreadful day of judgment, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you know any impediment, why ye may not be lawfully joyned together in matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe then Gods word doth allow, are not joyned together by God, neither is their matrimony lawful.

¶ *At which day of marriage, if any man do alledge and declare any impediment why they may not be coupled together in matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and ſufficient ſureties with him, to the parties, or elſe put in a caution (to the full value of ſuch charges as the perſons to be married do thereby ſuſtain) to prove his allegation: Then the ſolemnization muſt be deferred until ſuch time as the truth be tryed.*

¶ *If no impediment be alledged, then ſhall the Curate ſay unto the man,*

N. WIlt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy eſtate of matrimony? Wilt thou love her, comfort her, honour and keep her, in ſickneſs and in health? and forſaking all other, keep thee onely unto her, ſo long as ye both ſhall live?

¶ *The man ſhall anſwer,*

I will.

¶ *Then ſhall the Prieſt ſay unto the woman.*

N. WIlt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy eſtate of matrimony? Wilt thou obey him, ſerve him, love, honour and keep him, in ſickneſs and in health, and forſaking all other, keep thee onely unto him, ſo long as ye both ſhall live?

¶ *The woman ſhall anſwer,*

I will.

¶ The

¶ *Then shall the Minister say.*

Who giveth this woman to be married to this man?

¶ *Then shall they give their troth to each other in this manner.*

¶ *The Minister receiving the woman at her fathers or friends hands, shall cause the man with his right hand to take the woman by her right hand, & to say after him as followeth.*

I N. take thee N. to my wedded wife, to have and to hold from this day forward for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister;*

I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man holding the ring there, and taught by the Priest, shall say,*

WIth this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *Then the man leaving the ring upon the fourth finger of the womans left hand, they shall both kneel down, and the Minister shall say,*

Let us pray.

O Eternal God, Creatour and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow, and covenant betwixt them made, (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

¶ *Then ſhall the Prieſt joyn their right hands together, and ſay,*

Thoſe whom God hath joyned together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the people.*

FOraſmuch as N. and N. have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a ring, and by joyning of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *And the Miniſter ſhall add this bleſſing.*

GOd the Father, God the Son, God the holy Ghoſt, bleſs, preſerve and keep you; the Lord mercifully with his favour look upon you, and ſo fill you with all ſpiritual benediction and grace, that ye may ſo live together in this life, that in the world to come ye may have life everlaſting. *Amen.*

¶ *Then the Miniſter or Clerks going to the Lords table, ſhall ſay or ſing this Pſalm following.*

Beati omnes. Pſal. 128.

BLeſſed are all they that fear the Lord: and walk in his ways.

For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitful vine: upon the walls of thy houſe.

Thy children like the olive-branches: round about thy table.

Lo, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long:

Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Glory be to the Father, and to the Son: and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Or this Pſalm.*

Deus miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *The Psalm ended, and the man and the woman kneeling before the Lords Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord have mercy upon us.

Answer.

Christ have mercy upon us.

Minister.

Lord have mercy upon us.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us And lead us not into temptation: But deliver us from evil. Amen.

Minister.

O Lord, save thy servant and thy handmaid;

Answer.

Who put their trust in thee.

Minister.

O Lord, send them help from thy holy place.

Answer.

And evermore defend them.

Minister.

Be unto them a towre of strength.

Answer.

From the face of their enemy.

Minister.

O Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of Eternal life in their hearts, that whatsoever in thy holy Word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. *Amen.*

¶ *This Prayer next following shall be omitted, where the woman is past child-bearing.*

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children Christianly and vertuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony hadst made one: O God, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

ALmighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctifie and join them together in marriage; Pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

¶ *After*

¶ *After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.*

ALl ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives, as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. *Ephes.* 5. 25.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married. Husbands, love your wives, and be not bitter against them *Col.* 3. 19.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred. 1 S. *Pet.* 3. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus. Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Ephes.* 5. 22.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson. Wives submit your selves unto your own husbands, as it is fit in the Lord. *Col.* 3. 18.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new married persons should receive the holy Communion at the time of their marriage, or at the first opportunity after their marriage.*

The Order for the Visitation of the SICK.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish, who coming into the sick persons house, shall say,*

PEace be to this house, and to all that dwell in it.

¶ *When he cometh into the sick mans presence, he shall say, kneeling down,*

REmember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious bloud, and be not angry with us for ever.

Answer.

Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. *Amen.*

Minister.

O Lord, save thy servant.

Answer.

Which putteth *his* trust in thee.

Minister.

Send *him* help from thy holy place.

Answer.

And evermore mightily defend *him*.

Minister.

Let the enemy have no advantage of *him*.

Answer.

Nor the wicked approch to hurt *him*.

Minister.

Be unto *him*, O Lord, a strong towre,

Answer.

From the face of *his* enemy.

Minister.

O Lord, hear our prayers.

Answer.

And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEar us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctifie, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may adde strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear Son Jesus Christs sake, and render unto him humble thanks for his Fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAke therefore in good part the chastisement of the Lord: for (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entred not into his glory before he was crucified. So truly, our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again

from

from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made unto God in your baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine your self and your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOst thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his onely begotten Son our Lord? and that he was conceived by the holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, & the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUr Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, In the name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ *And then the Priest shall say the Collect following.*

Let us Pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembrest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, asswage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust onely in thy mercy, impute not unto *him his* former sins; but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness onely.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *Adding this.*

O Saviour of the world, who by thy cross and precious bloud hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THe Almighty Lord, who is a most strong towre to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bowe and obey,

be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but onely the Name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

UNto Gods gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *A Prayer for a sick child.*

O Almighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy, upon this child now lying upon the bed of sickness. Visit *him*, O Lord, with thy salvation: deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake. That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

¶ *A Prayer for a sick person, when there appeareth small hope of recovery.*

O Father of mercies, and God of all comfort, our onely help in time of need; We flie unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errours of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit

fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine onely Son, our Lord and Saviour. *Amen.*

¶ *A commendatory prayer for a sick person at the point of departure.*

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creatour, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the bloud of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine onely Son our Lord. *Amen.*

¶ *A Prayer for persons troubled in mind or in conscience.*

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed; nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoyce. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

The

The Communion of the Sick.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the body and blood of our Saviour Christ, when it shall be publickly administred in the Church; that so doing, they may in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to Communicate with him (which shall be three, or two at the least) and having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.*

The Collect.

ALmighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health (if it be thy gracious will) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. 12. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. S. John 5. 24.

VErily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which, the Priest shall procced according to the form before prescribed for the holy Communion, beginning at these words* [Ye that do truly, &c.]

¶ *At*

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick Person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment do not receive the Sacrament of Christs body and blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the* Psalm [In thee, O Lord, have I put my trust] *and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may onely communicate with him.*

The Order for the Burial of the Dead.

¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, shall say or sing.*

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth, and believeth in me, shall never die. *S. John* 11. 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body; yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another. *Job.* 19. 25, 26, 27.

We

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord. *2 Tim. 6. 7. Job. 1. 21.*

¶ *After they are come into the Church, ſhall be read one or both of theſe Pſalms following.*

Dixi cuſtodiam. Pſal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

I held my tongue and ſpake nothing: I kept ſilence, yea even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even conſumed by means of thy heavy hand.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

For I am a ſtranger with thee: and a ſojourner as all my fathers were.

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Domine

Domine refugium. Pſal. 90.

LOrd, thou haſt been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.

For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

Aſſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten, and though men be ſo ſtrong that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

So teach us to number our days: that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

O ſatisfie us with thy mercy, and that ſoon: ſo ſhall we rejoyce and be glad all the days of our life.

Comfort us again, now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

Shew thy ſervants thy work: and their children thy glory.

And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Then ſhall follow the Leſſon taken out of the fifteenth Chapter of the former Epiſtle of Saint Paul to the Corinthians.*

NOw is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept. For ſince by man came death,

death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoycing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, That which thou sowest is not quickned, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, & another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead; It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit. Howbeit that was not first which is spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy,

such

such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and bloud cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incoruptible, and we shall be changed) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the grave, while the corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing,*

MAn that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ *Then while the earth shall be cast upon the body by some standing by, the priest shall say,*

FOrasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust, in sure

ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working whereby he is able to ſubdue all things to himſelf.

¶ *Then ſhall be ſaid or ſung,*

I Heard a voice from heaven, ſaying unto me, Write; From henceforth bleſſed are the dead which die in the Lord: even ſo ſaith the Spirit; for they reſt from their labours. *Rev.* 14. 13.

Then ſhall the Prieſt ſay,

Lord, have mercy upon us.

Chriſt have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

Prieſt.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and with whom the ſouls of the faithful, after they are delivered from the burden of the fleſh, are in joy and felicity; We give thee hearty thanks for that it hath pleaſed thee to deliver this our *brother* out of the miſeries of this ſinful world; beſeeching thee that it may pleaſe thee, of thy grcious goodneſs, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom, that we, with all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

OMerciful God, the Father of our Lord Jeſus Chriſt who is the reſurrection and the life; in whom whoſoever believeth, ſhall live, though he die; and whoſoever liveth and believeth in him, ſhall not die eternally; who alſo hath taught us (by his holy Apoſtle Saint Paul) not to be ſory, as men without hope, for them that ſleep in him; We meekly beſeech thee, O Father, to raiſe us from the death of ſin unto the life of righteouſneſs; that when we ſhall depart this life, we may reſt in him, as our hope is this our *brother* doth, and that at the general reſurrection in the laſt day we may be found acceptable in thy ſight, and receive that bleſſing which thy wel-beloved Son ſhall then pronounce to all

all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediatour and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

The Thanksgiving of Women after Child-birth, commonly called, *The Churching of Women.*

¶ *The woman at the usual time after her delivery, shall come into the Church, decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: and then the Priest shall say unto her,*

FORasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth, you shall therefore give hearty thanks unto God, and say,

(¶ *Then shall the Priest say this Psalm*)

Dilexi quoniam. Psal 116.

I Am well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

What

What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of ſalvation: and call upon the Name of the Lord.

I will pay my vows now in the preſence of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem Praiſe the Lord.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Or this Pſalm.*

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even ſo are the young children.

Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ *Then the Prieſt ſhall ſay,*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

Miniſter.

O Lord, ſave this woman thy ſervant;

Anſwer.

Answer.

Who putteth her trust in thee.

Minister.

Be thou to her a strong towre;

Answer.

From the face of her enemy.

Minister.

Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

¶ Let us pray.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *Then woman that cometh to give her thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that she receive the holy Communion.*

A COMMINATION,

OR

Denouncing of Gods anger and judgments against sinners, with certain Prayers to be used on the first day of Lent, and at other times as the Ordinary shall appoint.

¶ *After Morning prayer, the Litany ended according to the accustomed manner, the Priest shall in the Reading-Pew, or Pulpit, say,*

BRethren, in the Primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

In

In ſtead whereof (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed) it is thought good, that at this time (in the preſence of you all) ſhould be read the general ſentences of Gods curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of *Deuteronomy*, and other places of Scripture; and that ye ſhould anſwer to every ſentence, *Amen*: To the intent that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather be moved to earneſt and true repentance, and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

CUrſed is the man that maketh any carved or molten Image, to worſhip it. *Deut.* 27. 15.

¶ *And the people ſhall anſwer and ſay,*

Amen.

Miniſter.

Curſed is he that curſeth his father and mother. *v.* 16.

Anſwer.

Amen.

Miniſter.

Curſed is he that removeth his neighbours land-mark. *v.* 17.

Anſwer.

Amen.

Miniſter.

Curſed is he that maketh the blind to go out of his way. *v.* 18.

Anſwer.

Amen.

Miniſter.

Curſed is he that perverteth the judgment of the ſtranger, the fatherleſs, and widow. *v.* 19.

Anſwer.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly. *v.* 24.

Anſwer.

Amen.

Miniſter.

Curſed is he that lieth with his neighbours wife. *Lev.* 20. 10

Anſwer.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the innocent. *Deut.* 27. 25.

Anſwer.

Amen.

Miniſter.

Miniſter.

Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* 17. 5.

Anſwer.

Amen.

Miniſter.

Curſed are the unmerciful, fornicatours, and adulterers, covetous perſons, idolaters, ſlanderers, drunkards, and extortioners. S. *Matth.* 25. 41. 1 *Cor.* 6. 9, 10.

Anſwer.

Amen.

Miniſter.

NOw ſeeing that all they are accurſed (as the prophet David beareth witneſs) who do erre and go aſtray from the commandments of God, let us (remembring the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekneſs of heart; bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, ſo that every tree that bringeth not forth good fruit, is hewen down and caſt into the fire. It is a fearful thing to fall into the hands of the living God: He ſhall pour down rain upon the ſinners, ſnares, fire, and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink. For lo, the Lord is come out of his place to viſit the wickedneſs of ſuch as dwell upon the earth. But who may abide the day of his coming? Who ſhall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, and all things are ſafe, then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travailing with child, and they ſhall not eſcape. Then ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbornneſs of their heart have heaped unto themſelves, which deſpiſed the goodneſs, patience, and long-ſufferance of God, when he called them continually to repentance. Then ſhall they call upon me (ſaith the Lord) but I will not hear; they ſhall ſeek me early, but they ſhall not find me, and that becauſe they hated knowledge, and received not the fear of the Lord, but abhorred my counſel, and deſpiſed my correction. Then ſhall it be too late to knock when the door ſhall be ſhut; and too

late to cry for mercy when it is the time of justice. O terrible voice of just judgment which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wooll. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring our selves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we will submit our selves unto him, and from henceforth walk in his ways; if we will take his easie yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the Law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. *Amen.*

¶ *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm,* Miserere mei, Deus.

Miserere

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee onely have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken: may rejoyce.

Turn thy face away from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and, take not thy holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from bloud-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings, and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

Miniſter.

O Lord, ſave thy ſervants,

Anſwer.

That put their truſt in thee.

Miniſter.

Send unto them help from above.

Anſwer.

And evermore mightily defend them.

Miniſter.

Help us, O God our Saviour.

Anſwer.

And for the glory of thy Name deliver us; be merciful to us ſinners for thy Names ſake.

Miniſter.

O Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

¶ Let us pray.

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee onely it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ Then





¶ *Then shall the people say this that followeth, after the Minister.*

TUrn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou spareſt when we deserve punishment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ *Then the Minister alone shall say,*

The Lord bless us and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

The Psalter or Psalms OF DAVID,

After the Translation of the Great BIBLE, Pointed as they are to be Sung or Said in Churches.

Morning Prayer. The first day.

Beatus vir, qui non abiit. Psal. 1.

BLesſed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look whatsoever he doth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremuerunt gentes? Psal. 2.

WHy do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven, shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

Domine, quid multiplicati. Psal. 3.

LOrd how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: there is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

Cum invocarem. Psal. 4.

HEar me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn and wine, and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou Lord, onely that makest me dwell in safety.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the bloud-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoyce: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer.

Domine ne. Psal. 6.

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned back, and put to shame suddenly.

Domine, Deus meus. Psal. 7.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

5 Then

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thy self, because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preserveth them that are true of heart.

12 God is a righteous judge, strong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutours.

15 Behold, he travelleth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travel shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

Domine, Dominus noster. Psal. 8.

O Lord our governour, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained

4 What is man, that thou art mindful of him: and the son of man, that thou visitest him?

5 Thou madest him lower then the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7 All ſheep and oxen: yea and the beaſts of the field;
8 The fowls of the air, and the fiſhes of the ſea: and whatſoever walketh through the paths of the ſea.
9 O Lord our Governour: how excellent is thy Name in all the world!

Morning Prayer.

Confitebor tibi. Pſal. 9.

I Will give thanks unto thee, O Lord, with my whole heart: I will ſpeak of all thy marvellous works.
2 I will be glad and rejoyce in thee: yea, my ſongs will I make of thy Name, O thou moſt higheſt.
3 While mine enemies are driven back: they ſhall fall and periſh at thy preſence.
4 For thou haſt maintained my right, and my cauſe: thou art ſet in the throne that judgeſt right.
5 Thou haſt rebuked the heathen, and deſtroyed the ungodly: thou haſt put out their name for ever and ever.
6 O thou enemy, deſtructions are come to a perpetual end: even as the cities which thou haſt deſtroyed; their memorial is periſhed with them.
7 But the Lord ſhall endure for ever: he hath alſo prepared his ſeat for judgment.
8 For he ſhall judge the world in righteouſneſs: and miniſter true judgment unto the people.
9 The Lord alſo will be a defence for the oppreſſed: even a refuge in due time of trouble.
10 And they that know thy Name, will put their truſt in thee: for thou, Lord, haſt never failed them that ſeek thee.
11 O praiſe the Lord that dwelleth in Sion: ſhew the people of his doings.
12 For when he maketh inquiſition for bloud, he remembreth them: and forgetteth not the complaint of the poor.
13 Have mercy upon me, O Lord, conſider the trouble which I ſuffer of them that hate me: thou that lifteſt me up from the gates of death.
14 That I may ſhew all thy praiſes within the ports of the daughter of Sion: I will rejoyce in thy ſalvation.
15 The heathen are ſunk down in the pit that they made: in the ſame net which they hid privily, is their foot taken.
16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.
17 The wicked ſhall be turned into hell: and all the people that forget God.
18 For the poor ſhall not alway be forgotten: the patient abiding of the meek ſhall not periſh for ever.
19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy ſight.

20 Put

20 Put them in fear, O Lord: that the heathen may know themſelves to be but men.

Ut quid, Domine. Pſal. 10.

WHy ſtandeſt thou ſo far off, O Lord: and hideſt thy face in the needful time of trouble?

2 The ungodly for his own luſt doth perſecute the poor: let them be taken in the crafty wilineſs that they have imagined.

3 For the ungodly hath made boaſt of his own hearts deſire: and ſpeaketh good of the covetous whom God abhorreth.

4 The ungodly is ſo proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his ſight, and therefore deſieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: there ſhall no harm happen unto me.

7 His mouth is full of curſing, deceit, and fraud: under his tongue is ungodlineſs and vanity.

8 He ſitteth lurking in the thieviſh corners of the ſtreets: and privily in his lurking dens doth he murder the innocent; his eyes are ſet againſt the poor.

9 For he lieth waiting ſecretly, even as a lion lurketh he in his den: that he may raviſh the poor.

10 He doth raviſh the poor: when he getteth him into his net.

11 He falleth down and humbleth himſelf: that the congregation of the poor may fall into the hands of his captains.

12 He hath ſaid in his heart, Tuſh, God hath forgotten: he hideth away his face, and he will never ſee it.

13 Ariſe, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God careſt not for it.

15 Surely thou haſt ſeen it: for thou beholdeſt ungodlineſs and wrong.

16 That thou mayeſt take the matter into thy hand: the poor committeth himſelf unto thee; for thou art the helper of the friendleſs.

17 Break thou the power of the ungodly and malicious: take away his ungodlineſs, and thou ſhalt find none.

18 The Lord is king for ever and ever: and the heathen are periſhed out of the land.

19 Lord, thou haſt heard the deſire of the poor: thou prepareſt their heart, and thine ear hearkeneth thereto.

20 To help the fatherleſs and poor unto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay ye then to my ſoul that ſhe ſhould flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily ſhoot at them which are true of heart.

3 For the foundations will be caſt down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords ſeat is in heaven.

5 His eyes conſider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſs doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm and tempeſt: this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſs: his countenance will behold the thing that is juſt.

Evening Prayer.

Salvum me fac. Pſal. 12.

HElp me, Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diſſemble in their double heart.

3 The Lord ſhall root out all deceitful lips: and the tongue that ſpeaketh proud things.

4 Which have ſaid, With our tongue will we prevail: we are they that ought to ſpeak, who is Lord over us?

5 Now for the comfortleſs troubles ſake of the needy: and becauſe of the deep ſighing of the poor;

6 I will up, ſaith the Lord: and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: even as the ſilver, which from the earth is tried, and purified ſeven times in the fire.

8 Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.

9 The ungodly walk on every ſide: when they are exalted, the children of men are put to rebuke.

Uſque

Uſque quo, Domine. Pſal. 13.

HOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long ſhall I ſeek counſel in my ſoul, and be ſo vexed in my heart: how long ſhall mine enemies triumph over me?

3 Conſider and hear me, O Lord my God: lighten mine eyes, that I ſleep not in death.

4 Leſt mine enemies ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me will rejoyce at it.

5 But my truſt is in thy mercy: and my heart is joyful in thy ſalvation.

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the name of the Lord moſt Higheſt.

Dixit inſipiens. Pſal. 14.

THe fool hath ſaid in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doth good, no not one.

3 The Lord looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open ſepulchre, with their tongues have they deceived: the poiſon of aſps is under their lips.

6 Their mouth is full of curſing and bitterneſs: their feet are ſwift to ſhed bloud.

7 Deſtruction and unhappineſs is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all ſuch workers of miſchief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counſel of the poor: becauſe he putteth his truſt in the Lord.

11 Who ſhall give ſalvation unto Iſrael out of Sion? When the Lord turneth the captivity of his people: then ſhall Jacob rejoyce, and Iſrael ſhall be glad.

Morning Prayer.

Domine, quis habitabit? Pſal. 15.

LOrd, who ſhall dwell in thy tabernacle: or who ſhall reſt upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and ſpeaketh the truth from his heart.

3 He that hath uſed no deceit in his tongue, nor done evil to his neighbour: and hath not ſlandered his neighbour.

4 He that ſetteth not by himſelf, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that ſweareth unto his neighbour, and diſappointeth him not: though it were to his own hinderance.

6 He that hath not given his money upon uſury: nor taken reward againſt the innocent.

7 Whoſo doth theſe things: ſhall never fall.

Conſerva me, Domine. Pſal. 16.

PReſerve me, O God: for in thee have I put my truſt.

2 O my ſoul, thou haſt ſaid unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the ſaints that are in the earth: and upon ſuch as excel in vertue.

4 But they that run after another god: ſhall have great trouble.

5 Their drink-offerings of bloud will I not offer: neither make mention of their names within my lips.

6 The Lord himſelf is the portion of mine inheritance, and of my cup: thou ſhalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins alſo chaſten me in the night-ſeaſon.

9 I have ſet God always before me: for he is on my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my fleſh alſo ſhall reſt in hope.

11 For why? thou ſhalt not leave my ſoul in hell: neither ſhalt thou ſuffer thy holy One to ſee corruption.

12 Thou ſhalt ſhew me the path of life; in thy preſence is the fulneſs of joy: and at thy right hand there is pleaſure for evermore.

Exaudi, Domine. Pſal. 17.

HEar the right, O Lord, conſider my complaint: and hearken unto my prayer that goeth not out of feigned lips.

2 Let my ſentence come forth from thy preſence: and let thine eyes look upon the thing that is equal.

3 Thou haſt proved and viſited mine heart in the night-ſeaſon; thou haſt tried me, and ſhalt find no wickedneſs in me: for I am utterly purpoſed, that my mouth ſhall not offend.

4 Becauſe of mens works that are done againſt the words of thy lips: I have kept me from the ways of the deſtroyer.

5 O hold thou up my goings in thy paths: that my foot-ſteps ſlip not.

6 I have called upon thee, O God, for thou ſhalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindneſs, thou that art the Saviour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keep me as the apple of an eye: hide me under the ſhadow of thy wings.

9 From the ungodly that trouble me: mine enemies compaſs me round about to take away my ſoul.

10 They are incloſed in their own fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on every ſide: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp lurking in ſecret places.

13 Up, Lord, diſappoint him, and caſt him down: deliver my ſoul from the ungodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men, I ſay, and from the evil world: which have their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They have children at their deſire: and leave the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſs: and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.

Evening Prayer.

Diligam te, Domine. Pſal. 18.

I Will love thee, O Lord, my ſtrength; the Lord is my ſtony rock, and my defence: my Saviour, my God, and my might, in whom I will truſt, my buckler, the horn alſo of my ſalvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrows of death compaſſed me: and the overflowings of ungodlineſs made me afraid.

4 The

4 The pains of hell came about me: the ſnares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So ſhall he hear my voice out of his holy temple: and my complaint ſhall come before him, it ſhall enter even into his ears.

7 The earth trembled, and quaked: the very foundations alſo of the hills ſhook, and were removed, becauſe he was wroth.

8 There went a ſmoke out in his preſence: and a conſuming fire out of his mouth, ſo that coals were kindled at it.

9 He bowed the heavens alſo, and came down: and it was dark under his feet.

10 He rode upon the cherubins, and did flie: he came flying upon the wings of the wind.

11 He made darkneſs his ſecret place: his pavillion round about him, with dark water, and thick clouds to cover him.

12 At the brightneſs of his preſence his clouds removed: hail-ſtones, and coals of fire.

13 The Lord alſo thundred out of heaven, and the Higheſt gave his thunder: hail-ſtones, and coals of fire.

14 He ſent out his arrows, and ſcattered them: he caſt forth lightnings, and deſtroyed them.

15 The ſprings of waters were ſeen, and the foundations of the round world were diſcovered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

16 He ſhall ſend down from on high to fetch me: and ſhall take me out of many waters.

17 He ſhall deliver me from my ſtrongeſt enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth alſo into a place of liberty: he brought me forth, even becauſe he had a favour unto me.

20 The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall he recompenſe me.

21 Becauſe I have kept the ways of the Lord: and have not forſaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not caſt out his commandments from me.

23 I was alſo uncorrupt before him: and eſchewed mine own wickedneſs.

24 Therefore ſhall the Lord reward me after my righteous dealing: and according to the cleanneſs of my hands in his eye-ſight.

25 With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.

26 With the clean thou ſhalt be clean: and with the froward thou ſhalt learn frowardneſs.

27 For thou ſhalt ſave the people that are in adverſity: and ſhalt bring down the high looks of the proud.

28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkneſs to be light.

29 For in thee I ſhall diſcomfit an hoſt of men: and with the help of my God I ſhall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord alſo is tried in the fire; he is the defender of all them that put their truſt in him.

31 For who is God, but the Lord: or who hath any ſtrength, except our God?

32 It is God, that girdeth me with ſtrength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and ſetteth me up on high.

34 He teacheth my hands to fight: and mine arms ſhall break even a bow of ſteel.

35 Thou haſt given me the defence of thy ſalvation: thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.

36 Thou ſhalt make room enough under me for to go: that my footſteps ſhall not ſlide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand: but fall under my feet.

39 Thou haſt girded me with ſtrength unto the battel: thou ſhalt throw down mine enemies under me.

40 Thou haſt made mine enemies alſo to turn their backs upon me: and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhall be none to help them: yea, even unto the Lord ſhall they cry, but he ſhall not hear them.

42 I will beat them as ſmall as the duſt before the wind: I will caſt them out as the clay in the ſtreets.

43 Thou ſhalt deliver me from the ſtrivings of the people: and thou ſhalt make me the head of the heathen.

44 A people whom I have not known: ſhall ſerve me.

45 As ſoon as they hear of me they ſhall obey me: but the ſtrange children ſhall diſſemble with me.

46 The ſtrange children ſhall fail: and be afraid out of their priſons.

47 The Lord liveth, and bleſſed be my ſtrong helper: and praiſed be the God of my ſalvation.

48 Even

48 Even the God that ſeeth that I be avenged: and ſubdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and ſetteth me up above mine adverſaries: thou ſhalt rid me from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles: and ſing praiſes unto thy Name.

51 Great proſperity giveth he unto his king: and ſheweth loving kindneſs unto David his anointed, and unto his ſeed for evermore.

Morning Prayer.

Cæli enarrant. Pſal. 19.

THe heavens declare the glory of God: and the firmament ſheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech, nor language: but their voices are heard among them.

4 Their ſound is gone out into all lands: and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the ſun: which cometh forth as a bridegroom out of his chamber, and rejoyceth as a giant to run his courſe.

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the ſoul: the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The ſtatutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is ſure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be deſired are they then gold, yea, then much fine gold: ſweeter alſo then honey, and the honey-comb.

11 Moreover by them is thy ſervant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanſe thou me from my ſecret faults.

13 Keep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over me: ſo ſhall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy ſight,

15 O Lord: my ſtrength and my redeemer.

Ex-

Exaudiat te Dominus. Pſal. 20.

THe Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the ſanctuary: and ſtrengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt-ſacrifice.

4 Grant thee thy hearts deſire: and fulfil all thy mind.

5 We will rejoyce in thy ſalvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his anointed, and will hear him from his holy heaven: even with the wholſom ſtrength of his right hand.

7 Some put their truſt in chariots, and ſome in horſes: but we will remember the name of the Lord our God.

8 They are brought down, and fallen: but we are riſen and ſtand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

Domine, in virtute tua. Pſal. 21.

THe King ſhall rejoyce in thy ſtrength, O Lord: exceeding glad ſhall he be of thy ſalvation.

2 Thou haſt given him his hearts deſire: and haſt not denied him the requeſt of his lips.

3 For thou ſhalt prevent him with the bleſſings of goodneſs: and ſhalt ſet a crown of pure gold upon his head.

4 He asked life of thee, and thou gaveſt him a long life: even for ever and ever.

5 His honour is great in thy ſalvation: glory, and great worſhip ſhalt thou lay upon him.

6 For thou ſhalt give him everlaſting felicity: and make him glad with the joy of thy countenance.

7 And why? Becauſe the king putteth his truſt in the Lord: and in the mercy of the moſt Higheſt he ſhall not miſcarry.

8 All thine enemies ſhall feel thy hand: thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fiery oven in time of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou root out of the earth: and their ſeed from among the children of men.

11 For they intended miſchief againſt thee: and imagined ſuch a device, as they are not able to perform.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be

13 Be thou exalted, Lord, in thine own ſtrength: ſo will we ſing, and praiſe thy power.

Evening Prayer.

Deus, Deus meus. Pſal. 22.

MY God, my God, look upon me, why haſt thou forſaken me: and art ſo far from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou heareſt not: and in the night ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou didſt deliver them.

5 They called upon thee, and were holpen: they put their truſt in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very ſcorn of men, and the outcaſt of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he, that took me out of my mothers womb: thou waſt my hope, when I hanged yet upon my mothers breaſts.

10 I have been left unto thee ever ſince I was born: thou art my God even upon my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Baſan cloſe me in on every ſide.

13 They gape upon me with their mouths: as it were a ramping, and a roring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart alſo in the midſt of my body is even like melting wax.

15 My ſtrength is dried up like a potſherd, and my tongue cleaveth to my gums: and thou ſhalt bring me into the duſt of death.

16 For many dogs are come about me: and the councel of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet, I may tell all my bones: they ſtand ſtaring, and looking upon me.

18 They part my garments among them: and caſt lots upon my veſture.

19 But be not thou far from me, O Lord: thou art my ſuccour, haſte thee to help me.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save

21 Save me from the lions mouth: thou haſt heard me alſo from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 O praiſe the Lord, ye that fear him: magnifie him all ye of the ſeed of Jacob, and fear him, all ye ſeed of Iſrael.

24 For he hath not deſpiſed, nor abhorred the low eſtate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praiſe is of thee in the great congregation: my vows will I perform in the ſight of them that fear him.

26 The poor ſhall eat, and be ſatisfied: they that ſeek after the Lord, ſhall praiſe him; your heart ſhall live for ever.

27 All the ends of the world ſhall remember themſelves and be turned unto the Lord: and all the kindreds of the nations ſhall worſhip before him.

28 For the kingdom is the Lords: and he is the governour among the people.

29 All ſuch as be fat upon earth: have eaten, and worſhipped.

30 All they that go down into the duſt ſhall kneel before him: and no man hath quickned his own ſoul.

31 My ſeed ſhall ſerve him: they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſs: unto a people that ſhall be born, whom the Lord hath made.

Dominus regit me. Pſal. 23.

THe Lord is my ſhepherd: therefore can I lack nothing.

2 He ſhall feed in me a green paſture: and lead me forth beſide the waters of comfort.

3 He ſhall convert my ſoul: and bring me forth in the paths of righteouſneſs for his Names ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oyl, and my cup ſhall be full.

6 But thy loving kindneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

Morning Prayer.

Domini eſt terra. Pſal. 24.

THe earth is the Lords, and all that therein is: the compaſs of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the flouds.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him: even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

10 Who is the King of glory: even the Lord of hoſts, he is the King of glory.

Ad te, Domine, levavi. Pſal. 25.

UNto thee, O Lord, will I lift up my ſoul, my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindneſſes, which have been ever of old.

6 Oh remember not the ſins, and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that are meek ſhall he guide in judgment: and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy and truth: unto ſuch as keep his covenant and his teſtimonies.

10 For thy Names ſake, O Lord: be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chooſe.

12 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him: and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am deſolate and in miſery.

16 The ſorrows of my heart are inlarged: O bring thou me out of my troubles.

17 Look upon my adverſity and miſery: and forgive me all my ſin.

18 Conſider mine enemies how many they are: and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſs and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Iſrael, O God: out of all his troubles.

Judica me, Domine. Pſal. 26.

BE thou my Judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

4 For thy loving kindneſs is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain perſons: neither will I have fellowſhip with the deceitful.

5 I have hated the congregation of the wicked: and will not ſit among the ungodly.

6 I will waſh my hands in innocency, O Lord: and ſo will I go to thine altar;

7 That I may ſhew the voice of thankſgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners: nor my life with the bloud-thirſty;

10 In whoſe hands is wickedneſs: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deli[illegible] and be merciful unto me.

12 My foot ſtandeth right: I will prai[illegible] congregations.

Evening Prayer.

Dominus illuminatio. Pſal. 27.

THE Lord is my light, and my ſalvation; whom then ſhall I fear: the Lord is the ſtrength of my life; of whom then ſhall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my fleſh: they ſtumbled, and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the Lord, which I will require: even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his temple.

5 For in the time of trouble he ſhall hide me in his tabernacle: yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone.

9 And now ſhall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſs: I will ſing, and ſpeak praiſes unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I ſeek.

10 O hide not thou thy face from me: nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

12 When my father, and my mother forſake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, becauſe of mine enemies.

14 Deliver me not over into the will of mine adverſaries: for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15 I ſhould utterly have fainted: but that I believe verily to ſee the goodneſs of the Lord in the land of the living.

16 O tarry thou the Lords leiſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te, Domine. Pſal. 28.

thee will I cry, O Lord my ſtrength: think no me, leſt if thou make as though thou hearest them that go down into the pit.

2 He

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly, and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesom defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Afferte Domino. Psal. 29.

BRing unto the Lord, O ye mighty, bring yong rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-floud: and the Lord remaineth a king for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Morning Prayer.

Exaltabo te, Domine. Pſal. 30.

I Will magnifie thee, O Lord, for thou haſt ſet me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou haſt healed me.

3 Thou, Lord, haſt brought my ſoul out of hell: thou haſt kept my life from them that go down to the pit.

4 Sing praiſes unto the Lord, O ye ſaints of his: and give thanks unto him for a remembrance of his holineſs

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning.

6 And in my proſperity I ſaid, I ſhall never be removed: thou, Lord, of thy goodneſs hadſt made my hill ſo ſtrong.

7 Thou didſt turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my bloud: when I go down to the pit?

10 Shall the duſt give thanks unto thee: or ſhall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou haſt turned my heavineſs into joy: thou haſt put off my ſackcloth, and girded me with gladneſs.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

In te, Domine, ſperavi. Pſal. 31.

IN thee, O Lord, have I put my truſt: let me never be put to confuſion, deliver me in thy righteouſneſs.

2 Bowe down thine ear to me: make haſte to deliver me.

3 And be thou my ſtrong rock, and houſe of defence: that thou mayeſt ſave me.

4 For thou art my ſtrong rock, and my caſtle: be thou alſo my guide, and lead me for thy Names ſake.

5 Draw me out of the net, that they have laid privily for me: for thou art my ſtrength.

6 Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of ſuperſtitious vanities: and my truſt hath been in the Lord.

8 I will be glad, and rejoyce in thy mercy: for thou haſt conſidered my trouble, and haſt known my ſoul in adverſities.

9 Thou

9 Thou haſt not ſhut me up into the hand of the enemy: and haſt ſet my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is conſumed for very heavineſs; yea, my ſoul, and my body.

11 For my life is waxen old with heavineſs: and my years with mourning.

12 My ſtrength faileth me, becauſe of mine iniquity: and my bones are conſumed.

13 I became a reproof among all mine enemies, but eſpecially among my neighbours: and they of mine acquaintance were afraid of me, and they that did ſee me without, conveyed themſelves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken veſſel.

15 For I have heard the blaſphemy of the multitude: and fear is on every ſide, while they conſpire together againſt me, and take their counſel to take away my life.

16 But my hope hath been in thee, O Lord: I have ſaid, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that perſecute me.

18 Shew thy ſervant the light of thy countenance: and ſave me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confuſion, and be put to ſilence in the grave.

20 Let the lying lips be put to ſilence: which cruelly, diſdainfully, and deſpitefully ſpeak againſt the righteous.

21 O how plentiful is thy goodneſs which thou haſt laid up for them that fear thee: and that thou haſt prepared for them that put their truſt in thee, even before the ſons of men!

22 Thou ſhalt hide them privily by thine own preſence from the provoking of all men: thou ſhalt keep them ſecretly in thy tabernacle from the ſtrife of tongues.

23 Thanks be to the Lord: for he hath ſhewed me marvellous great kindneſs in a ſtrong city.

24 And when I made haſte, I ſaid: I am caſt out of the ſight of thine eyes.

25 Nevertheleſs thou heardeſt the voice of my prayer when I cried unto thee.

26 O love the Lord, all ye his ſaints: for the Lord preſerveth them that are faithful, and plenteouſly rewardeth the proud doer.

27 Be ſtrong, and he ſhall eſtabliſh your heart: all ye that put your truſt in the Lord.

Evening Prayer.

Beati quorum. Pſal. 32.

BLeſſed is he, whoſe unrighteouſneſs is forgiven: and whoſe ſin is covered.

2 Bleſſed is the man, unto whom the Lord imputeth no ſin: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moiſture is like the drought in ſummer.

5 I will acknowledge my ſin unto thee: and mine unrighteouſneſs have I not hid.

6 I ſaid, I will confeſs my ſins unto the Lord: and ſo thou forgaveſt the wickedneſs of my ſin.

7 For this ſhall every one that is godly, make his prayer unto thee, in a time when thou mayeſt be found: but in the great water-flouds they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

9 I will inform thee, and teach thee in the way, wherein thou ſhalt go: and I will guide thee with mine eye.

10 Be ye not like to horſe and mule, which have no underſtanding: whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.

11 Great plagues remain for the ungodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful all ye that are true of heart.

Exultate juſti. Pſal. 33.

REjoyce in the Lord, O ye righteous: for it becometh well the juſt to be thankful.

2 Praiſe the Lord with harp: ſing praiſes unto him with the lute, and inſtrument of ten ſtrings.

3 Sing unto the Lord a new ſong: ſing praiſes luſtily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteouſneſs, and judgment: the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were upon an heap: and layeth up the deep, as in a treaſure-houſe.

8 Let

8 Let all the earth fear the Lord: ſtand in awe of him all ye that dwell in the world;

9 For he ſpake, and it was done: he commanded, and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the counſels of princes.

11 The counſel of the Lord ſhall endure for ever: and the thoughts of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Jehovah: and bleſſed are the folk that he hath choſen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them that dwell on the earth.

14 He faſhioneth all the hearts of them: and underſtandeth all their works.

15 There is no king that can be ſaved by the multitude of an hoſt: neither is any mighty man delivered by much ſtrength.

16 A horſe is counted but a vain thing to ſave a man: neither ſhall he deliver any man by his great ſtrength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their truſt in his mercy.

18 To deliver their ſoul from death: and to feed them in the time of dearth.

19 Our ſoul hath patiently tarried for the Lord: for he is our help, and our ſhield.

20 For our heart ſhall rejoyce in him: becauſe we have hoped in his holy Name.

21 Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

Benedicam Domino. Pſal. 34.

I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightned: and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taſte and ſee, how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O fear the Lord, ye that are his saints: for they that fear him, lack nothing.

10 The lions do lack, and suffer hunger: but they who seek the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he, that lusteth to live: and would fain see good days?

13 Keep thy tongue from evil: and thy lips that they speak no guile.

14 Eschew evil, and do good: seek peace, and ensue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: so that not one of them is broken.

21 But misfortune shall slay the ungodly: and they that hate the righteous, shall be desolate.

22 The Lord delivereth the souls of his servants: and all they that put their trust in him, shall not be destitute.

Morning Prayer.

Judica me, Domine. Psal. 35.

PLead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the Angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let

8 Let a ſudden deſtruction come upon him unawares, and his net that he hath laid privily, catch himſelf: that he may fall into his own miſchief.

9 And my ſoul, be joyful in the Lord: it ſhall rejoyce in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, who delivereſt the poor from him that is too ſtrong for him: yea, the poor and him that is in miſery from him that ſpoileth him.

11 Falſe witneſſes did riſe up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great diſcomfort of my ſoul.

13 Nevertheleſs, when they were ſick, I put on ſackcloth, and humbled my ſoul with faſting: and my prayer ſhall turn into mine own boſom.

14 I behaved my ſelf, as though it had been my friend, or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adverſity they rejoyced, and gathered themſelves together: yea, the very abjects came together againſt me unawares, making mows at me, and ceaſed not.

16 With the flatterers were buſie mockers: who gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my ſoul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praiſe thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly: neither let them wink with their eyes, that hate me without a cauſe.

20 And why? their communing is not for peace: but they imagine deceitful words againſt them that are quiet in the land.

21 They gaped on me with their mouths, and ſaid: Fie on thee, fie on thee, we ſaw it with our eyes.

22 This thou haſt ſeen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and ſtand up to judge my quarrel: avenge thou my cauſe, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteouſneſs: and let them not triumph over me.

25 Let them not ſay in their hearts, There, there, ſo would we have it: neither let them ſay, We have devoured him.

26 Let them be put to confuſion and ſhame together, that

rejoyce at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoyce, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Dixit injustus. Psal. 36.

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast; how excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

Evening Prayer.

Noli æmulari. Psal. 37.

FRet not thy self because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

Commit

5 Commit thy way unto the Lord, and put thy truſt in him: and he ſhall bring it to paſs.

6 He ſhall make thy righteouſneſs as clear as the light: and thy juſt dealing as the noon-day.

7 Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not thy ſelf at him whoſe way doth proſper, againſt the man that doth after evil counſels.

8 Leave off from wrath, and let go diſpleaſure: fret not thy ſelf, elſe ſhalt thou be moved to do evil.

9 Wicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the ungodly ſhall be clean gone: thou ſhalt look after his place, and he ſhall be away.

11 But the meek-ſpirited ſhall poſſeſs the earth: and ſhall be refreſhed in the multitude of peace.

12 The ungodly ſeeketh counſel againſt the juſt: and gnaſheth upon him with his teeth.

13 The Lord ſhall laugh him to ſcorn: for he hath ſeen that his day is coming.

14 The ungodly have drawn out the ſword, and have bent their bow: to caſt down the poor and needy, and to ſlay ſuch as are of a right converſation.

15 Their ſword ſhall go through their own heart: and their bow ſhall be broken.

16 A ſmall thing that the righteous hath: is better then great riches of the ungodly.

17 For the arms of the ungodly ſhall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance ſhall endure for ever.

19 They ſhall not be confounded in the perilous time: and in the days of dearth they ſhall have enough.

20 As for the ungodly, they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of Lambs: yea, even as the ſmoke ſhall they conſume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

22 Such as are bleſſed of God ſhall poſſeſs the land: and they that are curſed of him ſhall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelf.

24 Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is ever merciful, and lendeth: and his ſeed is bleſſed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer.

Domine, ne in furore. Psal. 38.

PUt me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For

7 For my loyns are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble, and ſore ſmitten: I have rored for the very diſquietneſs of my heart.

9 Lord, thou knoweſt all my deſire: and my groning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

11 My lovers and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afar off.

12 They alſo that ſought after my life, laid ſnares for me: and they that went about to do me evil, talked of wickedneſs, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even mine enemies, ſhould not triumph over me: for when my foot ſlipt, they rejoyced greatly againſt me.

17 And I, truly, am ſet in the plague: and my heavineſs is ever in my ſight.

18 For I will confeſs my wickedneſs: and be ſorry for my ſin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They alſo that reward evil for good, are againſt me; becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far from me.

22 Haſte thee to help me: O Lord God of my ſalvation.

Dixi cuſtodiam. Pſal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan

long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Expectans expectavi. Psal. 40.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be mo then I am able to express.

8 Sacrifice and meat-offering thou wouldest not: but mine ears hast thou opened,

9 Burnt-offerings, and sacrifice for sin hast thou not required: then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteouſneſs in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knoweſt.

12 I have not hid thy righteouſneſs within my heart: my talk hath been of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindneſs, and thy truth alway preſerve me.

15 For innumerable troubles are come about me, my ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are mo in number then the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleaſure to deliver me: make haſte, O Lord, to help me.

17 Let them be aſhamed, and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward and put to rebuke, that wiſh me evil.

18 Let them be deſolate, and rewarded with ſhame: that ſay unto me, Fie upon thee, fie upon thee.

19 Let all thoſe that ſeek thee, be joyful, and glad in thee: and let ſuch as love thy ſalvation ſay alway, The Lord be praiſed.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper, and redeemer: make no long tarrying, O my God.

Evening Prayer.

Beatus qui intelligit. Pſal. 41.

BLeſſed is he that conſidereth the poor and needy: the Lord ſhall deliver him in the time of trouble.

2 The Lord preſerve him, and keep him alive, that he may be bleſſed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth ſick upon his bed: make thou all his bed in his ſickneſs.

4 I ſaid, Lord be merciful unto me: heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me: When ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh vanity: and his heart conceiveth falſhood within himſelf, and when he cometh forth he telleth it.

7 All mine enemies whiſper together againſt me: even againſt me do they imagine this evil.

8 Let the ſentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more.

9 Yea,

9 Yea, even mine own familiar friend, whom I truſted: who did alſo eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt me: that mine enemy doth not triumph againſt me.

12 And when I am in my health, thou upholdeſt me: and ſhalt ſet me before thy face for ever.

13 Bleſſed be the Lord God of Iſrael: world without end. Amen.

Quemadmodum. Pſal. 42.

LIke as the hart deſireth the water-brooks: ſo longeth my ſoul after thee, O God.

2 My ſoul is athirſt for God, yea, even for the living God: when ſhall I come to appear before the preſence of God?

3 My tears have been my meat day and night: while they daily ſay unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my ſelf: for I went with the multitude, and brought them forth into the houſe of God;

5 In the voice of praiſe and thankſgiving: among ſuch as keep holy-day.

6 Why art thou ſo full of heavineſs, O my ſoul: and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet give him thanks for the help of his countenance.

8 My God, my ſoul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, becauſe of the noiſe of the water-pipes: all thy waves and ſtorms are gone over me.

10 The Lord hath granted his loving kindneſs on the day-time: and in the night-ſeaſon did I ſing of him, and made my prayer unto the God of my life.

11 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me: why go I thus heavily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword: while mine enemies that trouble me caſt me in the teeth;

13 Namely, while they ſay daily unto me: Where is now thy God?

14 Why art thou ſo vexed, O my ſoul: and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I will yet thank him, which is the help of my countenance, and my God.

Judica

Judica me, Deus. Pſal. 43.

GIve ſentence with me, O God, and defend my cauſe againſt the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why go I ſo heavily, while the enemy oppreſſeth me?

3 O ſend out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladneſs: and upon the harp will I give thanks unto thee, O God my God.

5 Why art thou ſo heavy, O my ſoul: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

Deus, auribus. Pſal. 44.

WE have heard with our ears, O God, our fathers have told us: what thou haſt done in their time of old.

2 How thou haſt driven out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For they gat not the land in poſſeſſion through their own ſword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: becauſe thou hadſt a favour unto them.

5 Thou art my King, O God: ſend help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy name will we tread them under that riſe up againſt us.

7 For I will not truſt in my bow: it is not my ſword that ſhall help me.

8 But it is thou that ſaveſt us from our enemies: and putteſt them to confuſion that hate us.

9 We make our boaſt of God all day long: and will praiſe thy name for ever.

10 But now thou art far off, and putteſt us to confuſion: and goeſt not forth with our armies.

11 Thou makeſt us to turn our backs upon our enemies: ſo that they which hate us, ſpoil our goods.

12 Thou letteſt us be eaten up like ſheep: and haſt ſcattered us among the heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt us to be rebuked of our neighbours: to

be

be laughed to ſcorn, and had in deriſion of them that are round about us.

15 Thou makeſt us to be a by-word among the heathen: and that the people ſhake their heads at us.

16 My confuſion is daily before me: and the ſhame of my face hath covered me.

17 For the voice of the ſlanderer, and blaſphemer: for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave our ſelves frowardly in thy covenant.

19 Our heart is not turned back: neither our ſteps gone out of thy way;

20 No, not when thou haſt ſmitten us into the place of dragons: and covered us with the ſhadow of death.

21 If we have forgotten the name of our God, and holden up our hands to any ſtrange god: ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long: and are counted as ſheep appointed to be ſlain.

23 Up, Lord, why ſleepeſt thou: awake, and be not abſent from us for ever.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoul is brought low, even unto the duſt: our belly cleaveth unto the ground.

26 Ariſe, and help us: and deliver us for thy mercies ſake.

Eructavit cor meum. Pſal. 45.

MY heart is inditing of a good matter: I ſpeak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men; full of grace are thy lips, becauſe God hath bleſſed thee for ever.

4 Gird thee with thy ſword upon thy thigh, O thou moſt mighty: according to thy worſhip and renown.

5 Good luck have thou with thine honour: ride on, becauſe of the word of truth, of meekneſs, and righteouſneſs, and thy right hand ſhall teach thee terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee: even in the midſt among the kings enemies.

7 Thy ſeat, O God, endureth for ever; the ſceptre of thy kingdom is a right ſceptre.

8 Thou haſt loved righteouſneſs, and hated iniquity; wherefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.

9 All thy garments ſmell of myrrhe, aloes, and caſſia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon

upon thy right hand did ſtand the queen in a veſture of gold, wrought about with divers colours.

11 Hearken, O daughter, and conſider, encline thine ear: forget alſo thine own people, and thy fathers houſe.

12 So ſhall the King have pleaſure in thy beauty: for he is thy Lord God, and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She ſhall be brought unto the King in raiment of needlework: the virgins that be her fellows, ſhall bear her company, and ſhall be brought unto thee.

16 With joy and gladneſs ſhall they be brought: and ſhall enter into the Kings palace.

17 Inſtead of thy fathers, thou ſhalt have children: whom thou mayeſt make princes in all lands.

18 I will remember thy Name from one generation to another: therefore ſhall the people give thanks unto thee, world without end.

Deus noſter refugium. Pſal. 46.

GOd is our hope and ſtrength: a very preſent help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midſt of the ſea.

3 Though the waters thereof rage, and ſwell: and though the mountains ſhake at the tempeſt of the ſame.

4 The rivers of the floud thereof ſhall make glad the city of God: the holy place of the tabernacle of the moſt Higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what deſtruction he hath brought upon the earth.

9 He maketh wars to ceaſe in all the world: He breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with us: the God of Jacob is our refuge.

Even-

Evening Prayer.

Omnes gentes plaudite. Pſal. 47.

O Clap your hands together, all ye people: O ſing unto God with the voice of melody.

2 For the Lord is high and to be feared: he is the great King upon all the earth.

3 He ſhall ſubdue the people under us: and the nations under our feet.

4 He ſhall chooſe out an heritage for us: even the worſhip of Jacob, whom he loved.

5 God is gone up with a merry noiſe: and the Lord with the ſound of the trump.

6 O ſing praiſes, ſing praiſes unto our God: O ſing praiſes, ſing praiſes unto our King.

7 For God is the King of all the earth: ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon his holy ſeat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a ſhield.

Magnus Dominus. Pſal. 48.

GReat is the Lord, and highly to be praiſed: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-ſide lieth the city of the great King; God is well known in her palaces as a ſure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to ſee ſuch things: they were aſtoniſhed, and ſuddenly caſt down.

5 Fear came there upon them, and ſorrow: as upon a woman in her travail.

6 Thou ſhalt break the ſhips of the ſea: through the eaſt-wind.

7 Like as we have heard, ſo have we ſeen in the city of the Lord of hoſts, in the city of our God: God upholdeth the ſame for ever.

8 We wait for thy loving kindneſs, O God: in the midſt of thy temple.

9 O God, according to thy Name, ſo is thy praiſe unto the worlds end: thy right hand is full of righteouſneſs.

10 Let the mount Sion rejoyce, and the daughter of Judah be glad: becauſe of thy judgments.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, ſet up her houſes: that ye may tell them that come after.

13 For this God is our God for ever and ever: he ſhall be our guide unto death.

Audite hæc, omnes. Pſal. 49.

O Hear ye this, all ye people: ponder it with your ears all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth ſhall ſpeak of wiſdom: and my heart ſhall muſe of underſtanding.

4 I will incline mine ear to the parable: and ſhew my dark ſpeech upon the harp.

5 Wherefore ſhould I fear in the day of wickedneſs: and when the wickedneſs of my heels compaſſeth me round about.

6 There be ſome that put their truſt in their goods: and boaſt themſelves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it coſt more to redeem their ſouls: ſo that he muſt let that alone for ever;

9 Yea, though he live long: and ſee not the grave.

10 For he ſeeth that wiſe men alſo die, and periſh together: as well as the ignorant and fooliſh, and leave their riches for other.

11 And yet they think that their houſes ſhall continue for ever: and that their dwelling-places ſhall endure from one generation to another, and call the lands after their own names.

12 Nevertheleſs, man will not abide in honour: ſeeing he may be compared unto the beaſts that periſh; this is the way of them.

13 This is their fooliſhneſs: and their poſtetity praiſe their ſaying.

14 They lie in the hell like ſheep, death gnaweth upon them, and the righteous ſhall have domination over them in the morning: their beauty ſhall conſume in the ſepulchre out of their dwelling.

15 But God hath delivered my ſoul from the place of hell: for he ſhall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his houſe be increaſed;

17 For he ſhall carry nothing away with him, when he dieth: neither ſhall his pomp follow him.

18 For while he lived, he counted himſelf an happy man: and ſo long as thou doſt well unto thy ſelf, men will ſpeak good of thee.

19 He ſhall follow the generation of his fathers: and ſhall never ſee light.

20 Man

20 Man being in honour hath no underſtanding: but is compared unto the beaſts that periſh.

Morning Prayer.

Deus deorum. Pſal. 50.

THe Lord, even the moſt mighty God hath ſpoken: and called the world, from the riſing up of the ſun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God ſhall come, and ſhall not keep ſilence: there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.

4 He ſhall call the heaven from above: and the earth, that he may judge his people.

5 Gather my ſaints together unto me: thoſe that have made a covenant with me with ſacrifice.

6 And the heavens ſhall declare his righteouſneſs: for God is Judge himſelf.

7 Hear, O my people, and I will ſpeak: I my ſelf will teſtifie againſt thee, O Iſrael; for I am God, even thy God.

8 I will not reprove thee becauſe of thy ſacrifices, or for thy burnt-offerings: becauſe they were not alway before me.

9 I will take no bullock out of thine houſe: nor he-goat out of thy folds.

10 For all the beaſts of the forreſt are mine: and ſo are the cattel upon a thouſand hills.

11 I know all the fowls upon the mountains: and the wild beaſts of the field are in my ſight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkeſt thou that I will eat bulls fleſh: and drink the bloud of goats?

14 Offer unto God thankſgiving: and pay thy vows unto the moſt Higheſt.

15 And call upon me in the time of trouble: ſo will I hear thee, and thou ſhalt praiſe me.

16 But unto the ungodly ſaid God: Why doſt thou preach my laws, and takeſt my covenant in thy mouth;

17 Whereas thou hateſt to be reformed: and haſt caſt my words behind thee?

18 When thou ſaweſt a thief, thou conſenteſt unto him: and haſt been partaker with the adulterers.

19 Thou haſt let thy mouth ſpeak wickedneſs: and with thy tongue thou haſt ſet forth deceit.

20 Thou ſateſt and ſpakeſt againſt thy brother: yea, and haſt ſlandered thine own mothers ſon.

21 Theſe

21 Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am even ſuch a one as thy ſelf: but I will reprove thee, and ſet before thee the things that thou haſt done.

22 O conſider this, ye that forget God: leſt I pluck you away, and there be none to deliver you.

23 Whoſo offereth me thanks and praiſe, he honoureth me: and to him that ordereth his converſation right, will I ſhew the ſalvation of God.

Miſerere mei, Deus. Pſal. 51.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies do away mine offences.

2 Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

3 For I knowledge my faults: and my ſin is ever before me.

4 Againſt thee onely have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear, when thou art judged.

5 Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

8 Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoyce.

9 Turn thy face from my ſins: and put out all my miſdeeds.

10 Make me a clean heart, O God: and renew a right ſpirit within me.

11 Caſt me not away from thy preſence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

13 Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

14 Deliver me from bloud-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

15 Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

16 For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

17 The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

18 O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

19 Then

19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

Quid gloriaris? Pſal. 52.

WHy boaſteſt thou thy ſelf, thou tyrant: that thou canſt do miſchief;

2 Whereas the goodneſs of God: endureth yet daily?

3 Thy tongue imagineth wickedneſs: and with lies thou cutteſt like a ſharp raſour.

4 Thou haſt loved unrighteouſneſs more then goodneſs: and to talk of lies more then righteouſneſs.

5 Thou haſt loved to ſpeak all words that may do hurt: O thou falſe tongue.

6 Therefore ſhall God deſtroy thee for ever: he ſhall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous alſo ſhall ſee this, and fear: and ſhall laugh him to ſcorn.

8 Lo, this is the man, that took not God for his ſtrength: but truſted unto the multitude of his riches, and ſtrengthened himſelf in his wickedneſs.

9 As for me, I am like a green olive-tree in the houſe of God: my truſt is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou haſt done: and I will hope in thy Name, for thy ſaints like it well.

Evening Prayer.

Dixit inſipiens. Pſal. 53.

THe fooliſh body hath ſaid in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedneſs: there is none that doeth good.

3 God looked down from heaven upon the children of men: to ſee if there were any, that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is alſo none that doth good, no not one.

5 Are not they without underſtanding, that work wickedneſs: eating up my people as they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that beſieged thee; thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh that the ſalvation were given unto Iſrael out of Sion: Oh that the Lord would deliver his people out of captivity!

8 Then

8 Then ſhould Jacob rejoyce: and Iſrael ſhould be right glad.

Deus in nomine. Pſal 54.

SAve me, O God, for thy Names ſake: and avenge me in thy ſtrength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For ſtrangers are riſen up againſt me: and tyrants, which have not God before their eyes, ſeek after my ſoul.

4 Behold, God is my helper: the Lord is with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies: deſtroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praiſe thy Name, O Lord: becauſe it is ſo comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath ſeen his deſire upon mine enemies.

Exaudi, Deus. Pſal 55.

HEar my prayer, O God: and hide not thy ſelf from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth ſo, and the ungodly cometh on ſo faſt: for they are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within me: and the fear of death is fallen upon me.

5 Fearfulneſs and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I ſaid, Oh that I had wings like a dove: for then would I flee away and be at reſt.

7 Lo, then would I get me away far off: and remain in the wilderneſs.

8 I would make haſte to eſcape: becauſe of the ſtormy wind and tempeſt.

9 Deſtroy their tongues, O Lord, and divide them: for I have ſpied unrighteouſneſs, and ſtrife in the city.

10 Day and night they go about within the walls thereof: miſchief alſo, and ſorrow are in the midſt of it.

11 Wickedneſs is therein: deceit, and guile go not out of their ſtreets.

12 For it is not an open enemy, that hath done me this diſhonour: for then I could have born it.

13 Neither was it mine adverſary, that did magnifie himſelf againſt me: for then peradventure I would have hid my ſelf from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We

15 We took ſweet counſel together: and walked in the houſe of God as friends.

16 Let death come haſtily upon them, and let them go down quick into hell: for wickedneſs is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord ſhall ſave me.

18 In the evening and morning, and at noon-day will I pray, and that inſtantly: and he ſhall hear my voice.

19 It is he that hath delivered my ſoul in peace from the battel that was againſt me: for there were many with me.

20 Yea, even God, that endureth for ever, ſhall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon ſuch as be at peace with him: and he brake his covenant.

22 The words of his mouth were ſofter than butter, having war in his heart: his words were ſmoother than oyl, and yet be they very ſwords.

23 O caſt thy burden upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the righteous to fall for ever.

24 And as for them: thou, O God, ſhalt bring them into the pit of deſtruction.

25 The bloud-thirſty, and deceitful men ſhall not live out half their days: nevertheleſs my truſt ſhall be in thee, O Lord.

Morning Prayer.

Miſerere mei, Deus. Pſal. 56.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to ſwallow me up: for they be many that fight againſt me, O thou moſt Higheſt.

3 Nevertheleſs, though I am ſometime afraid: yet put I my truſt in thee.

4 I will praiſe God, becauſe of his word: I have put my truſt in God, and will not fear what fleſh can do unto me.

5 They daily miſtake my words: all that they imagine, is to do me evil.

6 They hold altogether, and keep themſelves cloſe: and mark my ſteps, when they lay wait for my ſoul.

7 Shall they eſcape for their wickedneſs: thou, O God, in thy diſpleaſure ſhalt caſt them down.

8 Thou telleſt my flittings, put my tears into thy bottle: are not theſe things noted in thy book?

9 Whenſoever I call upon thee, then ſhall mine enemies be put to flight: this I know; for God is on my ſide.

10 In

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my truſt: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou haſt delivered my ſoul from death, and my feet from falling: that I may walk before God in the light of the living.

Miſerere mei, Deus. Pſal. 57.

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: and under the ſhadow of thy wings ſhall be my refuge, until this tyranny be overpaſt.

2 I will call unto the moſt high God: even unto the God that ſhall perform the cauſe which I have in hand.

3 He ſhall ſend from heaven: and ſave me from the reproof of him that would eat me up.

4 God ſhall ſend forth his mercy and truth: my ſoul is among lions.

5 And I lie even among the children of men, that are ſet on fire: whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.

6 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves.

8 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

9 Awake up, my glory; awake, lute, and harp: I my ſelf will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will ſing unto thee among the nations.

11 For the greatneſs of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

Si vere utique, Pſal. 58.

ARe your minds ſet upon righteouſneſs, O ye congregation: and do ye judge the thing that is right, O ye ſons of men?

2 Yea, ye imagine miſchief in your heart upon the earth; and your hands deal with wickedneſs.

3 The ungodly are froward even from their mothers womb: as ſoon as they are born, they go aſtray, and ſpeak lies.

4 They are as venemous, as the poiſon of a ſerpent: even like the deaf adder that ſtoppeth her ears.

5 Which refuſeth to hear the voice of the charmer: charm he never ſo wiſely.

6 Break their teeth, O God, in their mouths, ſmite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they ſhoot their arrows, let them be rooted out.

7 Let them conſume away like a ſnail, and be like the untimely fruit of a woman: and let them not ſee the ſun.

8 Or ever your pots be made hot with thorns: ſo let indignation vex him, even as a thing that is raw.

9 The righteous ſhall rejoyce when he ſeeth the vengeance: he ſhall waſh his footſteps in the bloud of the ungodly.

10 So that a man ſhall ſay, Verily there is a reward for the righteous: doubtleſs there is a God that judgeth the earth.

Evening Prayer.

Eripe me de inimicis. Pſal 59.

DEliver me from mine enemies, O God: defend me from them that riſe up againſt me.

2 O deliver me from the wicked doers: and ſave me from the bloud-thirſty men.

3 For lo, they lie waiting for my ſoul: the mighty men are gathered againſt me without an offence or fault of me, O Lord.

4 They run and prepare themſelves without my fault: ariſe thou therefore to help me, and behold.

5 Stand up, O Lord God of hoſts, thou God of Iſrael to viſit all the heathen: and be not merciful unto them that offend of malicious wickedneſs.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they ſpeak with their mouth, and ſwords are in their lips: for who doth hear?

8 But thou, O Lord, ſhalt have them in deriſion: and thou ſhalt laugh all the heathen to ſcorn.

9 My ſtrength will I aſcribe unto thee: for thou art the God of my refuge.

10 God ſheweth me his goodneſs plenteouſly: and God ſhall let me ſee my deſire upon mine enemies.

11 Slay them not, leſt my people forget it: but ſcatter them abroad among the people, and put them down, O Lord our defence.

12 For the ſin of their mouth, and for the words of their lips they ſhall be taken in their pride: and why? their preaching is of curſing and lies.

13 Conſume

13 Conſume them in thy wrath, conſume them, that they may periſh: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not ſatisfied.

16 As for me, I will ſing of thy power, and will praiſe thy mercy betimes in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing: for thou, O God, art my refuge, and my merciful God.

Deus, repuliſti nos. Pſal. 60.

O God thou haſt caſt us out, and ſcattered us abroad: thou haſt alſo been diſpleaſed, O turn thee unto us again.

2 Thou haſt moved the land and divided it: heal the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heavy things: thou haſt given us a drink of deadly wine.

4 Thou haſt given a token for ſuch as fear thee: that they may triumph becauſe of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath ſpoken in his holineſs, I will rejoyce, and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head; Juda is my law-giver.

8 Moab is my waſh-pot, over Edom will I caſt out my ſhoe: Philiſtia be thou glad of me.

9 Who will lead me into the ſtrong city: who will bring me into Edom?

10 Haſt not thou caſt us out, O God: Wilt not thou, O God, go out with our hoſts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that ſhall tread down our enemies.

Exaudi deus. Pſal. 61.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heavineſs.

3 O ſet me up upon the rock that is higher then I: for thou haſt been my hope, and a ſtrong towre for me againſt the enemy.

4 I will dwell in thy tabernacle for ever: and my truſt ſhall be under the covering of thy wings.

5 For thou, O Lord, haſt heard my deſires: and haſt given an heritage unto thoſe that fear thy Name.

6 Thou ſhalt grant the king a long life: that his years may endure throughout all generations.

7 He ſhall dwell before God for ever: O prepare thy loving mercy and faithfulneſs, that they may preſerve him.

8 So will I always ſing praiſe unto thy Name: that I may daily perform my vows.

Morning Prayer.

Nonne Deo. Pſal. 62.

MY ſoul truly waiteth ſtill upon God: for of him cometh my ſalvation.

2 He verily is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not greatly fall.

3 How long will ye imagine miſchief againſt every man: ye ſhall be ſlain all the ſort of you; yea, as a tottering wall ſhall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt: their delight is in lies; they give good words with their mouth, but curſe with their heart.

5 Nevertheleſs, my ſoul, wait thou ſtill upon God: for my hope is in him.

6 He truly is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my truſt.

8 O put your truſt in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter then vanity it ſelf.

10 O truſt not in wrong and robbery, give not your ſelves unto vanity: if riches increaſe, ſet not your heart upon them.

11 God ſpake once, and twice I have alſo heard the ſame: That power belongeth unto God.

12 And that thou, Lord, art merciful: for thou rewardeſt every man according to his work.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeek thee.

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holineſs: that I might behold thy power and glory.

4 For thy loving kindneſs is better then the life it ſelf: my lips ſhall praiſe thee.

5 As

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy name.

6 My ſoul ſhall be ſatisfied even as it were with marrow and fatneſs: when my mouth praiſeth thee with joyful lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoyce.

9 My ſoul hangeth upon thee: thy right hand hath upholden me.

10 Theſe alſo that ſeek the hurt of my ſoul: they ſhall go under the earth.

11 Let them fall upon the edge of the ſword: that they may be a portion for foxes

12 But the king ſhall rejoyce in God; all they alſo that ſwear by him, ſhall be commended: for the mouth of them that ſpeak lies, ſhall be ſtopped.

Exaudi Deus. Pſal. 64.

HEar my voice, O God, in my prayer: preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

3 Who have whet their tongue like a ſword: and ſhoot out their arrows, even bitter words.

4 That they may privily ſhoot at him that is perfect: ſuddenly do they hit him, and fear not.

5 They encourage themſelves in miſchief: and commune among themſelves, how they may lay ſnares, and ſay, that no man ſhall ſee them.

6 They imagine wickedneſs, and practiſe it: that they keep ſecret among themſelves, every man in the deep of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea, their own tongues ſhall make them fall: inſomuch that whoſo ſeeth them ſhall laugh them to ſcorn.

9 And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceive that it is his work.

10 The righteous ſhall rejoyce in the Lord, and put his truſt in him: and all they that are true of heart, ſhall be glad.

Evening Prayer.

Te decet hymnus. Pſal. 65.

THou, O God, art praiſed in Sion: and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that heareſt the prayer: unto thee ſhall all fleſh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man whom thou chooseſt, and receiveſt unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makeſt the out-goings of the morning and evening to praise thee.

9 Thou visiteſt the earth, and blesseſt it: thou makeſt it very plenteous.

10 The river of God is full of water: thou prepareſt their corn, for so thou provideſt for the earth.

11 Thou watereſt her furrows, thou sendeſt rain into the little valleys thereof: thou makeſt it soft with the drops of rain, and blesseſt the increase of it.

12 Thou crowneſt the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

Jubilate Deo. Psal. 66.

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who

8 Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

9 For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

10 Thou broughteſt us into the ſnare: and laidſt trouble upon our loyns.

11 Thou ſufferedſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

12 I will go into thine houſe with burnt-offerings: and will pay thee my vows, which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

15 I called unto him with my mouth: and gave him praiſes with my tongue.

16 If I incline unto wickedneſs with mine heart: the Lord will not hear me.

17 But God hath heard me: and conſidered the voice of my prayer.

18 Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

Deus miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy ſaving health among all nations.

3 Let the people praiſe thee, O God: yea, let all the people praiſe thee.

4 O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

7 God ſhall bleſs us: and all the ends of the world ſhall fear him.

Morning Prayer.

Exurgat Deus. Pſal. 68.

LEt God ariſe, and let his enemies be ſcattered: let them alſo that hate him, flee before him.

2 Like as the ſmoke vaniſheth, ſo ſhalt thou drive them away: and like as wax melteth at the fire, ſo let the ungodly periſh at the preſence of God.

3 But let the righteous be glad, and rejoyce before God: let them also be merry, and joyful.

4 O sing unto God, and sing praises unto his Name: magnifie him that rideth upon the heavens, as it were upon an horse; praise him in his Name, yea, and rejoyce before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God, that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the houshold divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the bloud of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their councel: the princes of Zabulon, and the princes of Nephtali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of spear-men and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war,

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord,

33 Who sitteth in the heavens over all, from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel, he will give strength and power unto his people; blessed be God.

Evening Prayer.

Salvum me fac. Psal. 69.

SAve me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the flouds run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more then the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simplicity, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts,

be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened my self with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate, speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-floud drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee and hear me.

19 Draw nigh unto my soul and save it: O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vineger to drink.

23 Let their table be made a snare to take themselves withall: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not: and ever bowe thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let

28 Let them fall from one wickedneſs to another: and not come into thy righteouſneſs.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor, and in heavineſs: thy help, O God, ſhall lift me up.

31 I will praiſe the name of God with a ſong: and magnifie it with thankſgiving.

32 This alſo ſhall pleaſe the Lord; better then a bullock that hath horns and hoofs.

33 The humble ſhall conſider this, and be glad: ſeek ye after God, and your ſoul ſhall live.

34 For the Lord heareth the poor: and deſpiſeth not his priſoners.

35 Let heaven and earth praiſe him: the ſea and all that moveth therein.

36 For God will ſave Sion, and build the cities of Juda: that men may dwell there, and have it in poſſeſſion.

37 The poſterity alſo of his ſervants ſhall inherit it: and they that love his name, ſhall dwell therein.

Deus in adjutorium. Pſal. 70.

HAſte thee, O God, to deliver me: make haſte to help me, O Lord.

2 Let them be aſhamed and confounded, that ſeek after my ſoul: let them be turned backward and put to confuſion, that wiſh me evil.

3 Let them for their reward be ſoon brought to ſhame: that cry over me, There, there.

4 But let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as delight in thy ſalvation, ſay alway, The Lord be praiſed.

5 As for me, I am poor and in miſery: haſte thee unto me, O God.

6 Thou art my helper, and my redeemer: O Lord, make no long tarrying.

Morning Prayer.

In te, Domine, ſperavi. Pſal. 71.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me and ſave me.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness onely.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power unto all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

Deus judicium. Pſal. 72.

GIve the king thy judgments, O God: and thy righteouſneſs unto the kings ſon.

2 Then ſhall he judge thy people according unto right: and defend the poor.

3 The mountains alſo ſhall bring peace: and the little hills righteouſneſs unto the people.

4 He ſhall keep the ſimple folk by their right: defend the children of the poor, and puniſh the wrong-doer.

5 They ſhall fear thee, as long as the ſun and moon endureth: from one generation to another.

6 He ſhall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time ſhall the righteous flouriſh: yea, and abundance of peace, ſo long as the moon endureth.

8 His dominion alſo ſhall be from the one ſea to the other: and from the floud unto the worlds end.

9 They that dwell in the wilderneſs, ſhall kneel before him: his enemies ſhall lick the duſt.

10 The kings of Tharſis, and of the Iſles, ſhall give preſents: The kings of Arabia and Saba ſhall bring gifts.

11 All kings ſhall fall down before him: all nations ſhall do him ſervice.

12 For he ſhall deliver the poor, when he crieth: the needy alſo, and him that hath no helper.

13 He ſhall be favourable to the ſimple and needy: and ſhall preſerve the ſouls of the poor.

14 He ſhall deliver their ſouls from falſhood and wrong: and dear ſhall their bloud be in his ſight.

15 He ſhall live, and unto him ſhall be given of the gold of Arabia: prayer ſhall be made ever unto him, and daily ſhall he be praiſed.

17 There ſhall be an heap of corn in the earth, high upon the hills: his fruit ſhall ſhake like Libanus, and ſhall be green in the city like graſs upon the earth.

17 His name ſhall endure for ever, his name ſhall remain under the ſun among the poſterities: which ſhall be bleſſed through him, and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, even the God of Iſrael: which onely doth wondrous things;

19 And bleſſed be the name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Amen, Amen.

Evening Prayer.

Quam bonus Iſrael. Pſal. 73.

TRuly God is loving unto Iſrael: even unto ſuch as are of a clean heart.

2 Never-

2 Nevertheleſs, my feet were almoſt gone: my treadings had well nigh ſlipt.

3 And why? I was grieved at the wicked: I do alſo ſee the ungodly in ſuch proſperity.

4 For they are in no peril of death: but are luſty and ſtrong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cauſe that they are ſo holden with pride: and overwhelmed with cruelty.

7 Their eyes ſwell with fatneſs: and they do even what they luſt

8 They corrupt other, and ſpeak of wicked blaſphemy: their talking is againſt the moſt High.

9 For they ſtretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout ſuck they no ſmall advantage.

11 Tuſh, ſay they, how ſhould God perceive it: is there knowledge in the moſt High?

12 Lo, theſe are the ungodly, theſe proſper in the world, and theſe have riches in poſſeſſion: and I ſaid, Then have I cleanſed my heart in vain, and waſhed mine hands in innocency.

13 All the day long have I been puniſhed: and chaſtened every morning.

14 Yea, and I had almoſt ſaid even as they: but lo, then I ſhould have condemned the generation of thy children.

15 Then thought I to underſtand this: but it was too hard for me.

16 Until I went into the ſanctuary of God: then underſtood I the end of theſe men;

17 Namely, how thou doſt ſet them in ſlippery places: and caſteſt them down, and deſtroyeſt them.

18 O how ſuddenly do they conſume: periſh, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: ſo ſhalt thou make their image to vaniſh out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So fooliſh was I, and ignorant: even as it were a beaſt before thee.

22 Nevertheleſs, I am alway by thee: for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth, that I deſire in compariſon of thee.

25 My

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Ut quid, Deus? Psal. 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Litt up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries rore in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work:

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou driest up many waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O

20 O deliver not the ſoul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkneſs, and cruel habitations.

22 O let not the ſimple go away aſhamed: but let the poor and needy give praiſe unto thy Name.

23 Ariſe, O God, maintain thine own cauſe: remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies: the preſumption of them that hate thee, increaſeth ever more and more.

Morning Prayer.

Confitebimur tibi. Pſal 75.

UNto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name alſo is ſo nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I ſhall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I ſaid unto the fools, Deal not ſo madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and ſpeak not with a ſtiff neck.

7 For promotion cometh neither from the eaſt, nor from the weſt: nor yet from the ſouth.

8 And why? God is the Judge: he putteth down one, and ſetteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the ſame.

10 As for the dregs thereof: all the ungodly of the earth ſhall drink them, and ſuck them out.

11 But I will talk of the God of Jacob: and praiſe him for ever.

12 All the horns of the ungodly alſo will I break: and the horns of the righteous ſhall be exalted.

Notus in Judæa. Pſal. 76.

IN Jury is God known: his name is great in Iſrael.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the ſhield, the ſword, and the battel.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they have ſlept their ſleep: and all the men whoſe bands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horſe are fallen.

7 Thou, even thou art to be feared: and who may ſtand in thy ſight, when thou art angry?

8 Thou didſt cauſe thy judgment to be heard from heaven: the earth trembled and was ſtill.

9 When God aroſe to judgment: and to help all the meek upon earth.

10 The fierceneſs of man ſhall turn to thy praiſe: and the fierceneſs of them ſhalt thou refrain.

11 Promiſe unto the Lord your God, and keep it, all ye that are round about him: bring preſents unto him that ought to be feared.

12 He ſhall refrain the ſpirits of princes: and is wonderful among the kings of the earth.

Voce mea ad Dominum. Pſal. 77.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he ſhall hearken unto me.

2 In the time of my trouble I ſought the Lord: my ſore ran, and ceaſed not in the night-ſeaſon; my ſoul refuſed comfort.

3 When I am in heavineſs, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdeſt mine eyes waking: I am ſo feeble that I cannot ſpeak.

5 I have conſidered the days of old: and the years that are paſt.

6 I call to remembrance my ſong: and in the night I commune with mine own heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelf for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promiſe come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he ſhut up his loving kindneſs in diſpleaſure?

10 And I ſaid, It is mine own infirmity: but I will remember the years of the right hand of the moſt Higheſt.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think alſo of all thy works: and my talking ſhall be of thy doings.

13 Thy way, O God, is holy: who is ſo great a God, as our God?

14 Thou art the God that doeth wonders: and haſt declared thy power among the people.

15 Thou haſt mightily delivered thy people: even the ſons of Jacob and Joſeph.

16 The

16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings ſhone upon the ground, the earth was moved and ſhook withall.

19 Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not known.

20 Thou leddeſt thy people like ſheep: by the hand of Moſes and Aaron.

Evening Prayer.

Attendite, populo. Pſal. 78.

HEar my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard ſentences of old;

3 Which we have heard and known: and ſuch as our fathers have told us;

4 That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Iſrael a law: which he commanded our forefathers to teach their children;

6 That their poſterity might know it: and the children which were yet unborn;

7 To the intent, that when they came up: they might ſhew their children the ſame.

8 That they might put their truſt in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithleſs and ſtubborn generation: a generation that ſet not their heart aright, and whoſe ſpirit cleaveth not ſtedfaſtly unto God;

10 Like as the children of Ephraim: who being harneſſed, and carrying bows, turned themſelves back in the day of battel.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had ſhewed for them.

13 Marvellous things did he in the ſight of out forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the ſea, and let them go through: he made the waters to ſtand on a heap.

15 In the day-time alſo he led them with a cloud: and all the night through with a light of fire.

16 He

16 He clave the hard rocks in the wilderneſs: and gave them drink thereof, as it had been out of the great depth.
17 He brought waters out of the ſtony rock: ſo that it guſhed out like the rivers.
18 Yet for all this they ſinned more againſt him: and provoked the moſt Higheſt in the wilderneſs.
19 They tempted God in their hearts: and required meat for their luſt.
20 They ſpake againſt God alſo, ſaying: Shall God prepare a table in the wilderneſs.
21 He ſmote the ſtony rock indeed, that the water guſhed out, and the ſtreams flowed withall: but can he give bread alſo, or provide fleſh for his people?
22 When the Lord heard this, he was wroth: ſo the fire was kindled in Jacob, and there came up heavy diſpleaſure againſt Iſrael;
23 Becauſe they believed not in God: and put not their truſt in his help.
24 So he commanded the clouds above: and opened the doors of heaven.
25 He rained down manna alſo upon them for to eat: and gave them food from heaven.
26 So man did eat angels food: for he ſent them meat enough.
27 He cauſed the eaſt-wind to blow under heaven: and through his power he brought in the ſouth-weſt wind.
28 He rained fleſh upon them as thick as duſt: and feathered fowls like as the ſand of the ſea.
29 He let it fall among their tents: even round about their habitation.
30 So they did eat, and were well filled, for he gave them their own deſire: they were not diſappointed of their luſt.
31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and ſlew the wealthieſt of them: yea, and ſmote down the choſen men that were in Iſrael.
32 But for all this they ſinned yet more: and believed not his wondrous works.
33 Therefore their days did he conſume in vanity: and their years in trouble.
34 When he ſlew them, they ſought him: and turned them early, and enquired after God.
35 And they remembred that God was their ſtrength: and that the high God was their Redeemer.
36 Nevertheleſs, they did but flatter him with their mouth: and diſſembled with him in their tongue.
37 For their heart was not whole with him: neither continued they ſtedfaſt in his covenant.

38 But

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpiller: and their labour unto the grashopper.

48 He destroyed their vines with hailstones: and their mulberry-trees with the frost.

49 He smote their cattel also with hailstones: and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When

60 When God heard this, he was wroth: and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheepfolds.

72 As he was following the ews great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Morning Prayer.

Deus, venerunt. Psal. 79.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their bloud have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name,

7 For

7 For they have devoured Jacob: and laid waste his dwelling place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants bloud that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, sevenfold into their bosom.

14 So we, that are thy people and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEar, O thou shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also, thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin and Manasses: stir up thy strength, and come, and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

9 Thou madest room for it: and when it had taken root it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;
15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.
16 It is burnt with fire and cut down: and they shall perish at the rebuke of thy countenance.
17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.
18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.
19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng we merrily unto God our strength: make a cheerful noise unto the God of Jacob.
2 Take the psalm, bring hither the tabret: the merry harp with the lute.
3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.
4 For this was made a statute for Israel: and a law of the God of Jacob.
5 This he ordaineth in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.
6 I eased his shoulder from the burden: and his hands were delivered from making the pots.
7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.
8 I proved thee also: at the waters of strife.
9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,
10 There shall no strange God be in thee: neither shalt thou worship any other God.
11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.
12 But my people would not hear my voice: and Israel would not obey me.
13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.
14 O that my people would have hearkned unto me: for if Israel had walked in my ways,
15 I should soon have put down their enemies: and turned my hand against their adversaries.
16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He

17 He should have fed them also with the finest wheat-flour: and with honey out of the stony rock should I have satisfied thee.

Evening Prayer.

Deus stetit. Psal. 82.

GOd standeth in the congregation of princes: he is a Judge among gods.

2 How long will ye give wrong judgment: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus, quis similis. Psal. 83.

HOld not thy tongue, O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee;

6 The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarenes;

7 Gebal and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is joyned with them: and have holpen the children of Lot.

9 But do thou unto them as unto the Madianites: unto Sisera, and unto Jabin at the brook of Kison.

10 Who perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who

12 Who say, Let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou whose name is Jehovah: art onely the most Highest over all the earth.

Quam dilecta. Psal. 84.

O How amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy ways.

6 Who going through the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy courts: is better then a thousand.

11 I had rather be a door-keeper in the house of my God: then to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti, Domine. Psal. 85.

LOrd, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

3 Thou hast taken away all thy displeasure: and turne thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land,

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth, and righteousness hath looked down from heaven,

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

Morning Prayer.

Inclina, Domine. Psal. 86.

BOwe down thine ear, O Lord, and hear me: for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou heares me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou dost.

9 All nations whom thou hast made shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and dost wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the uttermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it and be ashamed: because thou, Lord, hast holpen me and comforted me.

Fundamenta ejus. Psal. 87.

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre with the Morians, lo, there was he born.

5 And of Sion it shall be reported that he was born in her: and the most high shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, encline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acqnaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have cal
led daily upon thee, I have stretched forth my hands un
thee.

10 Dost thou shew wonders among the dead: or shall t
dead rise up again and praise thee?

11 Shall thy loving kindness be shewed in the grave?
thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark
and thy righteousness in the land where all things are fo
gotten?

13 Unto thee have I cried, O Lord: and early shall m
prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest th
thy face from me?

15 I am in misery, and like unto him that is at the poi
to die: even from my youth up thy terrours have I suffere
with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fe
of thee hath undone me.

17 They came round about me daily like water: an
compassed me together on every side.

18 My lovers and friends hast thou put away from me
and hid mine acquaintance out of my sight.

Evening Prayer.

Misericordias Domini. Psal. 89.

MY song shall be alway of the loving kindness of th
Lord: with my mouth will I ever be shewing th
truth from one generation to another.

2 For I have said, Mercy shall be set up for ever: th
truth shalt thou establish in the heavens.

3 I have made a covenant with my chosen: I have swor
unto David my servant,

4 Thy seed will I establish for ever: and set up thy thron
from one generation to another.

5 O Lord, the very heavens shall praise thy wondrou
works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compare
unto the Lord?

7 And what is he among the gods: that shall be like un
to the Lord?

8 God is very greatly to be feared in the councel of th
saints: and to be had in reverence of all them that ar
round about him.

9 O Lord God of hosts, who is like unto thee: thy truth
most mighty Lord, is on every side.

10 Tho

10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.
11 Thou haſt ſubdued Egypt and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mighty arm.
12 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world, & all that therein is:
13 Thou haſt made the north and the ſouth: Tabor and Hermon ſhall rejoyce in thy Name.
14 Thou haſt a mighty arm: ſtrong is thy hand, and high is thy right hand.
15 Righteouſneſs and equity are the habitation of thy ſeat: mercy and truth ſhall go before thy face.
16 Bleſſed is the people, O Lord, that can rejoyce in thee: they ſhall walk in the light of thy countenance.
17 Their delight ſhall be daily in thy Name: and in thy righteouſneſs ſhall they make their boaſt.
18 For thou art the glory of their ſtrength: and in thy loving kindneſs thou ſhalt lift up our horns.
19 For the Lord is our defence: the holy One of Iſrael is our King.
20 Thou ſpakeſt ſometime in viſions unto thy ſaints, and ſaidſt: I have laid help upon one that is mighty, I have exalted one choſen out of the people.
21 I have found David my ſervant: with my holy oyl have I anointed him.
22 My hand ſhall hold him faſt: and my arm ſhall ſtrengthen him.
23 The enemy ſhall not be able to do him violence: the ſon of wickedneſs ſhall not hurt him.
24 I will ſmite down his foes before his face: and plague them that hate him.
25 My truth alſo and my mercy ſhall be with him: and in my Name ſhall his horn be exalted.
26 I will ſet his dominion alſo in the ſea: and his right hand in the flouds.
27 He ſhall call me, Thou art my Father: my God, and my ſtrong ſalvation.
28 And I will make him my firſt-born: higher then the kings of the earth.
29 My mercy will I keep for him for evermore: and my covenant ſhall ſtand faſt with him.
30 His ſeed alſo will I make to endure for ever: and his throne as the days of heaven.
31 But if his children forſake my law: and walk not in my judgments;
32 If they break my ſtatutes, and keep not my commandment: I will viſit their offences with the rod, and their ſin with ſcourges.

33 Nevertheleſs, my loving kindneſs will I not utterly take from him: nor ſuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have ſworn once by my holineſs, that I will not fail David.

35 His ſeed ſhall endure for ever: and his ſeat is like as the ſun before me.

36 He ſhall ſtand faſt for evermore as the moon: and as the faithful witneſs in heaven.

37 But thou haſt abhorred, and forſaken thine Anointed: and art diſpleaſed at him.

38 Thou haſt broken the covenant of thy ſervant: and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges: and broken down his ſtrong holds.

40 All they that go by, ſpoil him: and he is become a reproch to his neighbours.

41 Thou haſt ſet up the right hand of his enemies: and made all his adverſaries to rejoyce.

42 Thou haſt taken away the edge of his ſword: and giveſt him not victory in the battel.

43 Thou haſt put out his glory: and caſt his throne down to the ground.

44 The days of his youth haſt thou ſhortened: and covered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelf, for ever: and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liveth, and ſhall not ſee death: and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth.

49 Remember, Lord, the rebuke that thy ſervants have: and how I do bear in my boſom the rebukes of my people;

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine Anointed: praiſed be the Lord for evermore. Amen, and Amen.

Morning Prayer.

Domine, refugium. Pſal. 90.

LOrd, thou haſt been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

3 Thou

3 Thou turneſt man to deſtruction: again thou ſayeſt, Come again ye children of men.

4 For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 Aſſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up and withered.

7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threeſcore years and ten, and though men be ſo ſtrong, that they come to fourſcore years: yet is their ſtrength then but labour, and ſorrow; ſo ſoon paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

12 So teach us to number our days: that we may apply our hearts unto wiſdom.

13 Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

14 O ſatisfie us with thy mercy, and that ſoon: ſo ſhall we rejoyce, and be glad all the days of our life.

15 Comfort us again now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

16 Shew thy ſervants thy work: and their children thy glory.

17 And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

Qui habitat. Pſal. 91.

WHoſo dwelleth under the defence of the moſt High: ſhall abide under the ſhadow of the Almighty.

2 I will ſay unto the Lord, Thou art my hope, and my ſtrong hold: my God, in him will I truſt.

3 For he ſhall deliver thee from the ſnare of the hunter: and from the noiſom peſtilence.

4 He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: his faithfulneſs and truth ſhall be thy ſhield and buckler.

5 Thou ſhalt not be afraid for any terrour by night: nor for the arrow that flieth by day.

6 For the peſtilence that walketh in darkneſs: nor

for the ſickneſs that deſtroyeth in the noon-day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold: and ſee the reward of the ungodly.

9 For thou, Lord, art my hope: thou haſt ſet thine houſe of defence very high.

10 There ſhall no evil happen unto thee: neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee: to keep thee in all thy ways.

12 They ſhall bear thee in their hands: that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt go upon the lion and adder: the young lion and the dragon ſhalt thou tread under thy feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

15 He ſhall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I ſatisfie him: and ſhew him my ſalvation.

Bonum eſt confiteri. Pſal. 92.

IT is a good thing to give thanks unto the Lord: and to ſing praiſes unto thy Name, O moſt Higheſt;

2 To tell of thy loving kindneſs early in the morning: and of thy truth in the night-ſeaſon;

3 Upon an inſtrument of ten ſtrings, and upon the lute: upon a loud inſtrument, and upon the harp.

4 For thou, Lord, haſt made me glad through thy works: and I wil rejoyce in giving praiſe for the operation of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwiſe man doth not well conſider this: and a fool doth not underſtand it.

7 When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh: then ſhall they be deſtroyed for ever; but thou, Lord, art the moſt Higheſt for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies ſhall periſh: and all the workers of wickedneſs ſhall be deſtroyed.

9 But mine horn ſhall be exalted like the horn of an unicorn: for I am anointed with freſh oyl.

10 Mine eye alſo ſhall ſee his luſt of mine enemies: and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me

11 The righteous ſhall flouriſh like a palm-tree: and ſhall ſpread abroad like a cedar in Libanus.

12 Such

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well liking.

14 That they may ſhew how true the Lord my ſtrength is: and that there is no unrighteouſneſs in him.

Evening Prayer.

Dominus regnavit. Pſal. 93.

THe Lord is King, and hath put on glorious apparel the Lord hath put on his apparel, and girded himſelf with ſtrength.

2 He hath made the round world ſo ſure: that it cannot be moved.

3 Ever ſince the world began hath thy ſeat been prepared: thou art from everlaſting.

4 The flouds are riſen, O Lord, the flouds have lift up their voice: the flouds lift up their waves.

5 The waves of the ſea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy teſtimonies, O Lord, are very ſure: holineſs becometh thine houſe for ever.

Deus ultionum. Pſal. 94.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, ſhew thy ſelf.

2 Ariſe, thou Judge of the world: and reward the proud after their deſerving.

3 Lord, how long ſhall the ungodly: how long ſhall the ungodly triumph?

4 How long ſhall all wicked doers ſpeak ſo diſdainfully: and make ſuch proud boaſting?

5 They ſmite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the ſtranger: and put the fatherleſs to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Jacob regard it.

8 Take heed ye unwiſe among the people: O ye fools, when will ye underſtand?

9 He that planted the ear, ſhall he not hear: or he that made the eye, ſhall he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but in vain.

12 Bleſſed is the man whom thou chaſteneſt, O Lord: and teacheſt him in thy law.

13 That thou mayeſt give him patience in time of adverſity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forſake his inheritance.

15 Until righteouſneſs turn again unto judgment: all ſuch as are true in heart ſhall follow it.

16 Who will riſe up with me againſt the wicked: or who will take my part againſt the evil doers?

17 If the Lord had not helped me: it had not failed but my ſoul had been put to ſilence.

18 But when I ſaid, My foot hath ſlipped: thy mercy, O Lord, held me up.

19 In the multitude of the ſorrows that I had in my heart: thy comforts have refreſhed my ſoul

20 Wilt thou have any thing to do with the ſtool of wickedneſs: which imagineth miſchief as a law?

21 They gather them together againſt the ſoul of the righteous: and condemn the innocent bloud.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 He ſhall recompenſe them their wickedneſs, and deſtroy them in their own malice: yea, the Lord our God ſhall deſtroy them.

Morning Prayer.

Venite, exultemus. Pſal. 95.

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

2 Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms.

4 For the Lord is a great God: and a great king above all gods.

4 In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

5 The ſea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worſhip, and fall down: and kneel before the Lord our maker.

7 For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

9 When your fathers tempted me: proved me, and ſaw my works.

10 Fourty years long was I grieved with this generation, and ſaid: It is a people that do erre in their hearts, for they have not known my ways.

11 Unto

11 Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Cantate Domino. Pſal. 96.

O Sing unto the Lord a new ſong: ſing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praiſe his Name: be telling of his ſalvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praiſed: he is more to be feared then all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worſhip are before him: power and honour are in his ſanctuary.

7 Aſcribe unto the Lord, O ye kindreds of the people: aſcribe unto the Lord worſhip and power.

8 Aſcribe unto the Lord the honour due unto his Name: bring preſents, and come into his courts.

9 O worſhip the Lord in the beauty of holineſs: let the whole earth ſtand in awe of him.

10 Tell it out among the heathen, that the Lord is king: and that it is he who hath made the round world ſo faſt that it cannot be moved, and how that he ſhall judge the people righteouſly.

11 Let the heavens rejoyce, and let the earth be glad: let the ſea make a noiſe, and all that therein is.

12 Let the field be joyful, and all that is in it: then ſhall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteouſneſs to judge the world, and the people with his truth.

Dominus regnavit. Pſal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the iſles may be glad thereof.

2 Clouds and darkneſs are round about him: righteouſneſs and judgment are the habitation of his ſeat.

3 There ſhall go a fire before him: and burn up his enemies on every ſide.

4 His lightnings gave ſhine unto the world: the earth ſaw it, and was afraid.

5 The hills melted like wax at the preſence of the Lord: at the preſence of the Lord of the whole earth.

6 The heavens have declared his righteouſneſs: and all the people have ſeen his glory.

7 Confounded be all they that worſhip carved images, and

that delight in vain gods: worſhip him, all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, becauſe of thy judgments, O Lord.

9 For thou, Lord, art higher then all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, ſee that ye hate the thing which is evil: the Lord preſerveth the ſouls of his ſaints; he ſhall deliver them from the hand of the ungodly.

11 There is ſprung up a light for the righteous: and joyful gladneſs for ſuch as are true-hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holineſs.

Evening Prayer.

Cantate Domino. Pſal. 98.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

3 The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

4 He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

5 Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce and give thanks.

6 Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

7 With trumpets alſo and ſhawms: O ſhew your ſelves joyful before the Lord the King.

8 Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

9 Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

10 With righteouſneſs ſhall he judge the world: and the people with equity.

Dominus regnavit. Pſal. 99.

THe Lord is King, be the people never ſo unpatient: he ſitteth between the cherubims: be the earth never ſo unquiet.

2 The Lord is great in Sion: and high above all people.

3 They ſhall give thanks unto thy Name: which is great, wonderful, and holy.

4 The kings power loveth judgment, thou haſt prepared equity: thou haſt executed judgment and righteouſneſs in Jacob.

5 O magnifie the Lord our God: and fall down before his footſtool, for he is holy.

6 Moſes and Aaron among his prieſts, and Samuel among ſuch as call upon his Name: theſe called upon the Lord, and he heard them.

7 He ſpake unto them out of the cloudy pillar: for they kept his teſtimonies, and the law that he gave them.

8 Thou heardeſt them, O Lord our God: thou forgaveſt them, O God, and puniſhedſt their own inventions.

9 O magnifie the Lord our God, and worſhip him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Pſal. 100.

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

2 Be ye ſure, that the Lord he is God; it is he that hath made us, and not we our ſelves: we are his people, and the ſheep of his paſture.

3 O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his name.

4 For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Miſericordiam & judicium. Pſal. 101.

MY ſong ſhall be of mercy and judgment: unto thee, O Lord, will I ſing.

2 O let me have underſtanding: in the way of godlineſs.

3 When wilt thou come unto me: I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand; I hate the ſins of unfaithfulneſs: there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me: I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour: him will I deſtroy.

7 Whoſo hath alſo a proud look and high ſtomack: I will not ſuffer him.

8 Mine eyes look upon ſuch as are faithful in the land: that they may dwell with me.

9 Whoſo leadeth a godly life: he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe: he that telleth lies ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

Domine, exaudi. Pſal. 102.

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: encline thine ears unto me when I call; O hear me, and that right ſoon.

3 For my days are conſumed away like ſmoke: and my bones are burnt up as it were a fire-brand.

4 My heart is ſmitten down, and withered like graſs: ſo that I forget to eat my bread.

5 For the voice of my groaning: my bones will ſcarce cleave to my fleſh.

6 I am become like a pelican in the wilderneſs: and like an owl that is in the deſert.

7 I have watched, and am even as it were a ſparrow: that ſitteth alone upon the houſe-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are ſworn together againſt me.

9 For I have eaten aſhes as it were bread: and mingled my drink with weeping;

10 And that becauſe of thine indignation and wrath: for thou haſt taken me up, and caſt me down.

11 My days are gone like a ſhadow: and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever: and thy remembrance throughout all generations

13 Thou ſhalt ariſe, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy ſervants think upon her ſtones: and it pitieth them to ſee her in the duſt.

15 The heathen ſhall fear thy Name, O Lord: and all the kings of the earth thy Majeſty;

16 When the Lord ſhall build up Sion: and when his glory ſhall appear;

17 When he turneth him unto the prayer of the poor deſtitute: and deſpiſeth not their deſire.

18 This ſhall be written for thoſe that come after: and the people which ſhall be born ſhall praiſe the Lord.

19 For he hath looked down from his ſanctuary: out of the heaven did the Lord behold the earth.

20 That he might hear the mournings of ſuch as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worſhip at Jeruſalem;

22 When the people are gathered together: and the the kingdoms alſo to ſerve the Lord.

23 He

23 He brought down my ſtrength in my journey: and ſhortned my days.

24 But I ſaid, O my God, take me not away in the midſt of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning haſt laid the foundation of the earth: and the heavens are the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure: they all ſhall wax old as doth a garment,

27 And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

28 The children of thy ſervants ſhall continue: and their ſeed ſhall ſtand faſt in thy ſight.

Benedic, anima mea. Pſal. 103.

PRaiſe the Lord, O my ſoul: and all that is within me praiſe his holy Name.

2 Praiſe the Lord, O my ſoul: and forget not all his benefits.

3 Who forgiveth all thy ſin: and healeth all thine infirmities.

4 Who ſaveth thy life from deſtruction: and crowneth thee with mercy and loving kindneſs;

5 Who ſatisfieth thy mouth with good things: making thee young and luſty as an eagle.

6 The Lord executeth righteouſneſs and judgment: for all them that are oppreſſed with wrong.

7 He ſhewed his ways unto Moſes: his works unto the children of Iſrael.

8 The Lord is full of compaſſion and mercy: long ſuffering and of great goodneſs.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes.

11 For look how high the heaven is in compariſon of the earth: ſo great is his mercy alſo toward them that fear him.

12 Look how wide alſo the eaſt is from the weſt: ſo far hath he ſet our ſins from us.

13 Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembreth that we are but duſt.

15 The days of man are but as graſs: for he flouriſheth as a flower of the field.

16 For

16 For as ſoon as the wind goeth over it, it is gone: and the place thereof ſhall know it no more.

17 But the merciful goodneſs of the Lord endureth for ever and ever upon them that fear him: and his righteouſneſs upon childrens children;

18 Even upon ſuch as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his ſeat in heaven: and his kingdom ruleth over all.

20 O praiſe the Lord ye angels of his, ye that excel in ſtrength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praiſe the Lord, all ye his hoſts: ye ſervants of his that do his pleaſure.

22 O ſpeak good of the Lord, all ye works of his, in all places of his dominion: praiſe thou the Lord, O my ſoul.

Evening Prayer.

Benedic anima mea. Pſal. 104.

PRaiſe the Lord, O my ſoul: O Lord my God, thou art become exceeding glorious, thou art clothed with majeſty and honour.

2 Thou deckeſt thy ſelf with light as it were with a garment: and ſpreadeſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels ſpirits: and his miniſters a flaming fire.

5 He laid the foundations of the earth: that it never ſhould move at any time.

6 Thou coveredſt it with the deep like as with a garment: the waters ſtand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds which they ſhall not paſs: neither turn again to cover the earth.

10 He ſendeth the ſprings into the rivers: which run among the hills.

11 All beaſts of the field drink thereof: and the wild aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitation: and ſing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth graſs for the cattel: and green herb for the ſervice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a cheerful countenance, and bread to ſtrengthen mans heart.

16 The trees of the Lord alſo are full of ſap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their neſts: and the fir-trees are a dwelling for the ſtork.

18 The high hills are a refuge for the wild goats: and ſo are the ſtony rocks for the conies.

19 He appointed the moon for certain ſeaſons: and the ſun knoweth his going down.

20 Thou makeſt darkneſs that it may be night: wherein all the beaſts of the foreſt do move.

21 The lions roring after their prey: do ſeek their meat from God.

22 The ſun ariſeth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wiſdom haſt thou made them all, the earth is full of thy riches.

25 So is the great and wide ſea alſo: wherein are things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips, and there is that Leviathan: whom thou haſt made to take his paſtime therein.

27 Theſe wait all upon thee: that thou mayeſt give them meat in due ſeaſon.

28 When thou giveſt it them, they gather it: and when thou openeſt thy hand, they are filled with good.

29 When thou hideſt thy face, they are troubled: when thou takeſt away their breath, they die, and are turned again to their duſt.

30 When thou letteſt thy breath go forth, they ſhall be made: and thou ſhalt renew the face of the earth.

31 The glorious Majeſty of the Lord ſhall endure for ever: the Lord ſhall rejoyce in his works.

32 The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoke.

33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.

34 And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.

35 As for ſinners, they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

Morning Prayer.

Confitemini Domino. Pſal. 105.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your ſongs be of him, and praiſe him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that ſeek the Lord.

4 Seek the Lord and his ſtrength: ſeek his face evermore.

5 Remember the marvellous works that he hath done: his wonders and the judgments of his mouth;

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his ſervant.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promiſe: that he made to a thouſand generations;

9 Even the covenant that he made with Abraham: and the oath that he ſware unto Iſaac;

10 And appointed the ſame unto Jacob for a law: and to Iſrael for an everlaſting teſtament.

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When they were yet but a few of them: and they ſtrangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He ſuffered no man to do them wrong: but reproved even kings for their ſakes.

15 Touch not mine anointed: and do my prophets no harm.

16 Moreover he called for a dearth upon the land: and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them: even Joſeph, who was ſold to be a bond-ſervant;

18 Whoſe feet they hurt in the ſtocks: the iron entred into his ſoul;

19 Until the time came that his cauſe was known: the word of the Lord tried him.

20 The king ſent, and delivered him: the prince of the people let him go free.

21 He made him Lord alſo of his houſe: and ruler of all his ſubſtance;

22 That he might inform his princes after his will: and teach his ſenatours wiſdom.

23 Iſrael alſo came into Egypt: and Jacob was a ſtranger in the land of Ham.

24 And

24 And he increaſed his people exceedingly: and made them ſtronger then their enemies;
25 Whoſe heart turned ſo, that they hated his people: and dealt untruly with his ſervants.
26 Then ſent he Moſes his ſervant: and Aaron whom he had choſen.
27 And theſe ſhewed his tokens among them: and wonders in the land of Ham.
28 He ſent darkneſs, and it was dark: and they were not obedient unto his word.
29 He turned their waters into bloud: and ſlew their fiſh.
30 Their land brought forth frogs: yea, even in their kings chambers.
31 He ſpake the word, and there came all manner of flies: and lice in all their quarters.
32 He gave them Hail-ſtones for rain: and flames of fire in the land.
33 He ſmote their viñes alſo and fig-trees: and deſtroyed the trees that were in their coaſts.
34 He ſpake the word, and the graſhoppers came, and catterpillers innumerable: and did eat up all the graſs in their land, and devoured the fruit of their ground.
35 He ſmote all the firſt-born in their land: even the chief of all their ſtrength.
36 He brought them forth alſo with ſilver and gold: there was not one feeble perſon among their tribes.
37 Egypt was glad at their departing: for they were afraid of them.
38 He ſpread out a cloud to be a covering: and fire to give light in the night-ſeaſon.
39 At their deſire he brought quails: and he filled them with the bread of heaven.
40 He opened the rock of ſtone, and the waters flowed out: ſo that the rivers ran in the dry places.
41 For why? he remembred his holy promiſe: and Abraham his ſervant.
42 And he brought forth his people with joy: and his choſen with gladneſs;
43 And gave them the lands of the heathen: and they took the labours of the people in poſſeſſion;
44 That they might keep his ſtatutes: and obſerve his laws.

Evening Prayer.

Confitemini Domino. Pſal. 106.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can expreſs the noble acts of the Lord : or ſhew forth all his praiſe ?

3 Bleſſed are they that alway keep judgment : and do righteouſneſs.

4 Remember me, O Lord, according to the favour that thou beareſt unto thy people: O viſit me with thy ſalvation.

5 That I may ſee the felicity of thy choſen : and rejoyce in the gladneſs of thy people , and give thanks with thine inheritance.

6 We have ſinned with our fathers : we have done amiſs and dealt wickedly,

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodneſs in remembrance: but were diſobedient at the ſea, even at the red ſea.

8 Nevertheleſs he helped them for his Names ſake : that he might make his power to be known.

9 He rebuked the red ſea alſo, and it was dried up : ſo he led them throngh the deep , as through a wilderneſs.

10 And he ſaved them from the adverſaries hand : and delivered them from the hand of the enemy.

11 As for thoſe that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they hiswords: and ſang praiſe unto him.

13 But within a while they forgat his works : and would not abide his counſel.

14 But luſt came upon them in the wilderneſs : and they tempted God in the deſert.

15 And he gave them their deſire: and ſent leanneſs withall into their ſoul.

16 They angred Moſes alſo in the tents : and Aaron the ſaint of the Lord.

17 So the earth opened, and ſwallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worſhipped the molten image.

20 Thus they turned their glory : into the ſimilitude of a calf that eateth hay.

21 And they forgat God their Saviour : who had done ſo great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the red ſea.

23 So he ſaid, he would have deſtroyed them, had not Moſes his choſen ſtood before him in the gap : to turn away his wrathful indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorn of that pleaſant land : and gave no credence unto his word.

25 But

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joyned themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils,

37 And shed innocent bloud, even the bloud of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with bloud.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them, were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them according unto the multitude of his mercies: yea, he made all those that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed

26 Blessed be the Lord God of Israel, from everlasting, and world without end: and let all the people say, Amen.

Morning Prayer.

Confitemini Domino. Psal. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east and from the west: and from the north and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men;

16 For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their soul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He sent his word and healed them: and they were saved from their destruction.

21 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men;

22 That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs.

23 They that go down to the ſea in ſhips: and occupy their buſineſs in great waters,

24 Theſe men ſee the works of the Lord: and his wonders in the deep.

25 For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

27 They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

29 For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

30 Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

31 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

32 That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders!

33 Who turneth the flouds into a wilderneſs: and drieth up the water-ſprings.

34 A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

35 Again he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

36 And there he ſetteth the hungry: that they may build them a city to dwell in.

37 That they may ſow their land, and plant vineyards: to yield them fruits of increaſe.

38 He bleſſeth them ſo that they multiply exceedingly: and ſuffereth not their cattel to decreaſe.

39 And again, when they are miniſhed, and brought low: through oppreſſion, through any plague or trouble;

40 Though he ſuffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderneſs;

41 Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

42 The righteous will conſider this, and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.

43 Who-

26 Bleſſed be the Lord God of Iſrael, from everlaſting, and world without end: and let all the people ſay, Amen.

Morning Prayer.

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10 Such as ſit in darkneſs, and in the ſhadow of death: being faſt bound in miſery and iron.

11 Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt Higheſt;

12 He alſo brought down their heart through heavineſs: they fell down, and there was none to help them.

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14 For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.

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41 Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

42 The righteous will conſider this, and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.

43 Who-

43 Whoſo is wiſe will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Evening Prayer.

Paratum cor meum. Pſal. 108.

O God, my heart is ready, my heart is ready: I will ſing and give praiſe with the beſt member that I have.

2 Awake, thou lute and harp: I my ſelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will ſing praiſes unto thee among the nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand ſave them, and hear thou me.

7 God hath ſpoken in his holineſs: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head.

9 Juda is my law-giver, Moab is my waſh-pot: over Edom will I caſt out my ſhoe; upon Philiſtia will I triumph.

10 Who will lead me into the ſtrong city: and who will bring me into Edom?

11 Haſt not thou forſaken us, O God: and wilt not thou, O God, go forth with our hoſts?

12 O help us againſt the enemy: for vain is the help of man.

13 Through God we ſhall do great acts: and it is he that ſhall tread down our enemies.

Deus laudum. Pſal. 109.

HOld not thy tongue, O God of my praiſe: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have ſpoken againſt me with falſe tongues: they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my ſelf unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan ſtand at his right hand.

6 When ſentence is given upon him, let him be condemned: and let his prayer be turned into ſin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherleſs: and his wife a widow.

9 Let

9 Let his children be vagabonds, and beg their bread: let them ſeek it alſo out of deſolate places.

10 Let the extortioner conſume all that he hath: and let the ſtranger ſpoil his labour.

11 Let there be no man to pity him: nor to have compaſſion upon his fatherleſs children.

12 Let his poſterity be deſtroyed: and in the next generation let his name be clean put out.

13 Let the wickedneſs of his fathers be had in remembrance in the ſight of the Lord: and let not the ſin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that, becauſe his mind was not to do good: but perſecuted the poor helpleſs man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall happen unto him: he loved not bleſſing, therefore ſhall it be far from him.

17 He clothed himſelf with curſing, like as with a raiment: and it ſhall come into his bowels like water, and like oyl into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord unto mine enemies: and to thoſe that ſpeak evil againſt my ſoul.

20 But deal thou with me, O Lord God, according unto thy Name: for ſweet is thy mercy.

21 O deliver me, for I am helpleſs and poor: and my heart is wounded within me.

22 I go hence like the ſhadow that departeth: and am driven away as the graſhopper.

23 My knees are weak through faſting: my fleſh is dried up for want of fatneſs.

24 I became alſo a reproch unto them: they that looked upon me, ſhaked their heads.

25 Help me, O Lord my God: O ſave me according to thy mercy.

26 And they ſhall know, how that this is thy hand: and that thou, Lord, haſt done it.

27 Though they curſe, yet bleſs thou: and let them be confounded that riſe up againſt me; but let thy ſervant rejoyce.

28 Let mine adverſaries be clothed with ſhame: and let them cover themſelves with their own confuſion as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth: and praiſe him among the multitude.

30 For he ſhall ſtand at the right hand of the poor: to ſave his ſoul from unrighteous judges.

Morning Prayer.

Dixit Dominus. Pſal. 110.

THe Lord ſaid unto my Lord: Sit thou on my right hand, until I make thine enemies thy footſtool.

2 The Lord ſhall ſend the rod of thy power out of Sion: be thou ruler even in the midſt among thine enemies.

3 In the day of thy power ſhall the people offer their free-will-offerings with an holy worſhip: the dew of thy birth is of the womb of the morning.

4 The Lord ſware, and will not repent: Thou art a Prieſt for ever after the order of Melchiſedech.

5 The Lord upon thy right hand: ſhall wound even kings in the day of his wrath.

6 He ſhall judge among the heathen; he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads over divers countreys.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up his head.

Confitebor tibi. Pſal. 111.

I Will give thanks unto the Lord with my whole heart: ſecretly among the faithful, and in the congregation.

2 The works of the Lord are great: ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed and had in honour: and his righteouſneſs endureth for ever.

4 The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he ſhall ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They ſtand faſt for ever and ever: and are done in truth and equity.

9 He ſent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do thereafter; the praiſe of it endureth for ever.

Beatus

Beatus vir. Psal. 112.

BLesſed is the man that feareth the Lord: he hath great delight in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the faithful ſhall be bleſſed.

3 Riches and plenteouſneſs ſhall be in his houſe: and his righteouſneſs endureth for ever.

4 Unto the godly there ariſeth up light in the darkneſs: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with diſcretion.

6 For he ſhall never be moved: and the righteous ſhall be had in everlaſting remembrance.

7 He will not be afraid of any evil tidings: for his heart ſtandeth faſt, and believeth in the Lord.

8 His heart is ſtabliſhed, and will not ſhrink: until he ſee his deſire upon his enemies.

9 He hath diſperſed abroad, and given to the poor: and his righteouſneſs remaineth for ever; his horn ſhall be exalted with honour.

10 The ungodly ſhall ſee it, and it ſhall grieve him: he ſhall gnaſh with his teeth and conſume away; the deſire of the ungodly ſhall periſh.

Laudate pueri. Psal. 113.

PRaiſe the Lord, ye ſervants: O praiſe the Name of the Lord.

2 Bleſſed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praiſed: from the riſing up of the ſun, unto the going down of the ſame.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God that hath his dwelling ſo high: and yet humbleth himſelf to behold the things that are in heaven and earth?

6 He taketh up the ſimple out of the duſt: and lifteth the poor out of the mire;

7 That he may ſet him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep houſe: and to be a joyful mother of children.

Evening Prayer.

In exitu Iſrael. Pſal. 114.

WHen Iſrael came out of Egypt: and the houſe of Jacob from among the ſtrange people,

2 Juda was his ſanctuary: and Iſrael his dominion.

3 The ſea ſaw that and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young ſheep.

5 What aileth thee, O thou ſea, that thou fleddeſt: and thou Jordan, that thou waſt driven back?

6 Ye mountains, that ye skipped like rams: and ye little hills like young ſheep?

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Jacob.

8 Who turned the hard rock into a ſtanding water: and the flint-ſtone into a ſpringing well.

Non nobis, Domine. Pſal. 115.

NOt unto us, O Lord, not unto us, but unto thy name give the praiſe: for thy loving mercy, and for thy truths ſake.

2 Wherefore ſhall the heathen ſay: Where is now their God?

3 As for our God, he is in heaven; he hath done whatſoever pleaſed him.

4 Their idols are ſilver and gold: even the work of mens hands.

5 They have mouths and ſpeak not: eyes have they and ſee not.

6 They have ears and hear not: noſes have they and ſmell not.

7 They have hands and handle not, feet have they and walk not: neither ſpeak they through their throat.

8 They that make them are like unto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more : you and your children.

15 Ye are the bleſſed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lords : the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that that go down into ſilence.

18 But we will praiſe the Lord : from this time forth for evermore. Praiſe the Lord.

Morning Prayer.

Dilexi quoniam. Pſal. 116.

I Am well pleaſed : that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about : and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs, and I will call upon the Name of the Lord : O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preſerveth the ſimple : I was in miſery, and he helped me.

7 Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I ſpeak, but I was ſore troubled : I ſaid in my haſte, all men are liars.

11 What reward ſhall I give unto the Lord : for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation : and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people : right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving : and will call upon the name of the Lord.

16 I will pay my vows unto the Lord, in the ſight of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. 117.

O Praiſe the Lord, all ye heathen: praiſe him, all ye nations.

2 For his merciful kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

Confitemini Domino Pſal. 118.

O Give thanks unto the Lord, for he is gracious: becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs, that he is gracious: and that his mercy endureth for ever.

3 Let the houſe of Aaron now confeſs: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confeſs: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore ſhall I ſee my deſire upon mine enemies.

8 It is better to truſt in the Lord: then to put any confidence in man.

9 It is better to truſt in the Lord: then to put any confidence in princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on every ſide, they kept me in, I ſay, on every ſide: but in the Name of the Lord will I deſtroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall: but the Lord was my help.

14 The Lord is my ſtrength and my ſong: and is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſs.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to paſs.

17 I ſhall not die, but live: and declare the works of the Lord.

18 The Lord hath chaſtened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteouſneſs: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thank thee, for thou haſt heard me: and art become my ſalvation.

22 The ſame ſtone which the builders refuſed: is become the head-ſtone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoyce and be glad in it.

25 Help me now, O Lord: O Lord, ſend us now proſperity.

26 Bleſſed be he that cometh in the Name of the Lord: we have wiſhed you good luck, ye that are of the houſe of the Lord.

27 God is the Lord who hath ſhewed us light: bind the ſacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praiſe thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Evening Prayer.

Beati immaculati. Pſal. 119.

BLeſſed are thoſe that are undefiled in the way: and walk in the law of the Lord.

2 Bleſſed are they that keep his teſtimonies: and ſeek him with their whole heart.

3 For they who do no wickedneſs: walk in his way.

4 Thou haſt charged: that we ſhall diligently keep thy commandments.

5 O that my ways were made ſo direct: that I might keep thy ſtatutes.

6 So ſhall I not be confounded: while I have reſpect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I ſhall have learned the judgments of thy righteouſneſs.

8 I will keep thy ceremonies: O forſake me not utterly.

In quo corriget?

WHerewithall ſhall a young man cleanſe his way: even by ruling himſelf after thy word.

2 With my whole heart have I ſought thee: O let me not goe wrong out of thy commandments.

3 Thy words have I hid within my heart: that I ſhould not ſin againſt thee.

4 Bleſſed art thou, O Lord: O teach me thy ſtatutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy teſtimonies: as in all manner of riches.

7 I will talk of thy commandments: and have reſpect unto thy ways.

8 My delight ſhall be in thy ſtatutes: and I will not forget thy word.

Retribue ſervo tuo.

O Do well unto thy ſervant: that I may live and keep thy word.

2 Open thou mine eyes: that I may ſee the wondrous things of thy law.

3 I am a ſtranger upon earth: O hide not thy commandments from me.

4 My ſoul breaketh out for the very fervent deſire: that it hath alway unto thy judgments.

5 Thou haſt rebuked the proud: and curſed are they that do erre from thy commandments.

6 O turn from me ſhame and rebuke: for I have kept thy teſtimonies.

7 Princes alſo did ſit and ſpeak againſt me: but thy ſervant is occupied in thy ſtatutes.

8 For thy teſtimonies are my delight: and my counſellers.

Adhæſit pavimento.

MY ſoul cleaveth to the duſt: O qnicken thou me according to thy word.

2 I have knowledged my ways, and thou heardeſt me: O teach me thy ſtatutes.

3 Make me to underſtand the way of thy commandments: and ſo ſhall I talk of thy wondrous works.

4 My ſoul melteth away for very heavineſs: comfort thou me according unto thy word.

5 Take from me the way of lying: and cauſe thou me to make much of thy law.

6 I have choſen the way of truth: and thy judgments have I laid before me.

7 I have ſtuck unto thy teſtimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou haſt ſet my heart at liberty.

Morning Prayer.

Legem pone.

TEach me, O Lord, the way of thy ſtatutes: and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my deſire.

4 Incline my heart unto thy teſtimonies: and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteouſneſs.

Et veniat ſuper me.

LEt thy loving mercy come alſo unto me, O Lord: even thy ſalvation according unto thy word.

2 So ſhall I make anſwer unto my blaſphemers: for my truſt is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So ſhall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I ſeek thy commandments.

6 I will ſpeak of thy teſtmonies alſo, even before kings: and will not be aſhamed.

7 And my delight ſhall be in thy commandments: which I have loved.

8 My hands alſo will I lift up unto thy commandments, which I have loved: and my ſtudy ſhall be in thy ſtatutes.

Memor eſto ſervi tui.

OThink upon thy ſervant, as concerning thy word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy law.

4 For I remembred thine everlasting judgments, O Lord and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy law.

6 Thy statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lye against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: then thousands of gold and silver.

Evening Prayer.

Manus tuæ fecerunt me.

THy hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

2 They

2 They that fear thee will be glad when they see me: because I have put my truſt in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulneſs haſt cauſed me to be troubled.

4 O let thy merciful kindneſs be my comfort: according to thy word unto thy ſervant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to deſtroy me: but I will be occupied in thy commandments.

7 Let ſuch as fear thee, and have known thy teſtimonies: be turned unto me.

8 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

MY ſoul hath longed for thy ſalvation: and I have a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke: yet do I not forget thy ſtatutes.

4 How many are the days of thy ſervant: when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perſecute me falſly, O be thou my help.

7 They had almoſt made an end of me upon earth: but I forſook not thy commandments.

8 O quicken me after thy loving kindneſs: and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another: Thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things ſerve thee.

4 If my delight had not been in thy law: I ſhould have periſhed in my trouble.

5 I will never forget thy commandments: for with them thou haſt quickened me.

6 I am thine, O ſave me: for I have ſought thy commandments.

7 The ungodly laid wait for me, to deſtroy me: but I will conſider thy teſtimonies.

8 I see that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi.

LOrd, what love have I unto thy law: all the day long is my study in it.

2 Thou through thy commandments hast made me wiser then mine enemies: for they are ever with me.

3 I have more understanding then my teachers: for thy testimonies are my study.

4 I am wiser then the aged: because I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgments: for thou teachest me

7 O how sweet are thy words unto my throat: yea, sweeter then honey unto my mouth.

8 Through thy commandments I get understanding: therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

THy word is a lantern unto my feet: and a light unto my paths.

2 I have sworn and am stedfastly purposed: to keep thy righteous judgments.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments.

5 My soul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressours.

2 Make thou thy servant delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant, O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stone.

8 Therefore hold I strait all thy commandments: and all false ways I utterly abhor.

Mirabilia.

THy testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Justus es, Domine.

RIghteous art thou, O Lord: and true is thy judgement.

1 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small, and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

Evening Prayer.

Clamavi in toto corde meo.

I Call with my whole heart: hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver me: for I do not forget thy law.

2 Avenge thou my cause, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressours: because they keep not thy law.

7 Con-

7 Consider, O Lord, how I love thy commandments: O quicken me according to thy loving kindness.

8 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy saving health: and done after thy commandments.

7 My soul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord: and in thy law is my delight.

7 O let my soul live, and it shall praise thee: and thy judgments shall help me.

8 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

Morning Prayer.

Ad Dominum. Psal. 120.

WHen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What

3 What reward ſhall be given or done unto thee, thou falſe tongue: even mighty and ſharp arrows, with hot burning coals.

4 Wo is me that I am conſtrained to dwell with Meſech: and to have my habitation among the tents of Kedar.

5 My ſoul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I ſpeak unto them thereof, they make them ready to battel.

Levavi oculos. Pſal. 121.

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not ſuffer thy foot to be moved: and he that keepeth thee will not ſleep

4 Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

5 The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the ſun ſhall not burn thee by day: neither the moon by night.

7 The Lord ſhall preſerve thee from all evil: yea, it is even he that ſhall keep thy ſoul.

8 The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore.

Lætatus ſum. Pſal. 122.

I Was glad when they ſaid unto me: We will go into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates: O Jeruſalem.

3 Jeruſalem is built as a city: that is at unity in it ſelf.

4 For thither the tribes go up, even the tribes of the Lord: to teſtifie unto Iſrael, to give thanks unto the Name of the Lord.

5 For there is the ſeat of judgment: even the ſeat of the houſe of David.

6 O pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy walls: and plenteouſneſs within thy palaces.

8 For my brethren and companions ſakes: I will wiſh thee proſperity.

9 Yea, becauſe of the houſe of the Lord our God: I will ſeek to do thee good.

Ad te levaui oculos meos. Pſal. 123.

UNto thee lift I up mine eyes: O thou that dwelleſt in the heavens.

2 Behold, even as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs: even ſo our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have merey upon us, O Lord, have mercy upon us: for we are utterly deſpiſed.

4 Our ſoul is filled with the ſcornful reproof of the wealthy: and with the deſpitefulneſs of the proud.

Niſi quia Dominus. Pſal. 124.

IF the Lord himſelf had not been on our ſide, now may Iſrael ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

2 They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

3 Yea, the waters had drowned us. and the ſtream had gone over our ſoul.

The deep waters of the proud: had gone even over our ſoul.

5 But praiſed be the Lord: who hath not given us over for a prey unto their teeth.

6 Our ſoul is eſcaped even as a bird out of the ſnare of the fowler: the ſnare is broken, and we are delivered.

7 Our help ſtandeth in the name of the Lord: who hath made heaven and earth.

Qui confidunt. Pſal. 125.

THey that put their truſt in the Lord, ſhall be even as the mount Sion: which may not be removed, but ſtandeth faſt for ever.

2 The hills ſtand about Jeruſalem: even ſo ſtandeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: leſt the righteous put their hand unto wickedneſs.

4 Do well, O Lord: unto thoſe that are good and true of heart.

5 As for ſuch as turn back unto their own wickedneſs: the Lord ſhall lead them forth with the evil doers, but peace ſhall be upon Iſrael.

Evening Prayer.

In convertendo. Pſal. 126.

WHen the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then ſaid they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the ſouth.

6 They that ſow in tears: ſhall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good ſeed: ſhall doubtleſs come again with joy, and bring his ſheaves with him.

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even ſo are the young children.

6 Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Beati omnes. Pſal. 128.

BLeſſed are all they that fear the Lord: and walk in his ways.

2 For thou ſhalt eat the labours of thine hands: O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitful vine: upon the walls of thine houſe.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus ſhall the man be bleſſed: that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long.

7 Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Sæpe expugnaverunt. Pſal. 129.

MAny a time have they fought againſt me from my youth up: may Iſrael now ſay.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewen the ſnares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the graſs growing upon the houſe-tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the ſheaves, his boſom.

8 So that they who go by ſay not ſo much as, The Lord proſper you: we wiſh you good luck in the Name of the Lord.

De profundis. Pſal. 130.

OUt of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears conſider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiſs: O Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I look for the Lord, my ſoul doth wait for him: in his word is my truſt.

6 My ſoul fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael, truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeem Iſrael: from all his ſins.

Domine, non eſt. Pſal. 131.

LOrd, I am not high-minded: I have no proud looks.

2 I do not exerciſe my ſelf in great matters: which are too high for me.

3 But I refrain my ſoul, and keep it low, like as a child that is weaned from his mother: yea, my ſoul is even as a weaned child.

4 O Iſrael, truſt in the Lord: from this time forth for evermore.

Morning

Morning Prayer.

Memento, Domine. Psal. 132.

LOrd, remember David: and all his trouble.

2 How he ſware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine houſe: nor climb up into my bed;

4 I will not ſuffer mine eyes to ſleep, nor mine eye-lids to ſlumber: neither the temples of mine head to take any reſt,

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the ſame at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footſtool.

8 Ariſe, O Lord, into thy reſting place: thou, and the ark of thy ſtrength.

9 Let thy prieſts be clothed with righteouſneſs: and let thy ſaints ſing with joyfulneſs.

10 For thy ſervant Davids ſake: turn not away the preſence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he ſhall not ſhrink from it;

12 Of the fruit of thy body: ſhall I ſet upon thy ſeat.

13 If thy children will keep my covenant, and my teſtimonies that I ſhall learn them: their children alſo ſhall ſit upon thy ſeat for evermore.

14 For the Lord hath choſen Sion to be an habitation for himſelf: he hath longed for her.

15 This ſhall be my reſt for ever: here will I dwell, for I have a delight therein.

16 I will bleſs her victuals with increaſe: and will ſatisfie her poor with bread.

17 I will deck her prieſts with health: and her ſaints ſhall rejoyce and ſing.

18 There ſhall I make the horn of David to flouriſh: I have ordained a lantern for mine Anointed.

19 As for his enemies, I ſhall clothe them with ſhame: but upon himſelf ſhall his crown flouriſh.

Ecce quam bonum. Pſal. 133.

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promiſed his bleſſing: and life for evermore.

Ecce nunc. Pſal. 134.

BEhold now, praiſe the Lord: all ye ſervants of the Lord;

2 Ye that by night ſtand in the houſe of the Lord: even in the courts of the houſe of our God.

3 Lift up your hands in the ſanctuary: and praiſe the Lord.

4 The Lord, that made heaven and earth: give thee bleſſing out of Sion.

Laudate Nomen. Pſal. 135.

O Praiſe the Lord, laud ye the Name of the Lord: praiſe it, O ye ſervants of the Lord;

2 Ye that ſtand in the houſe of the Lord: in the courts of the houſe of our God.

3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes unto his Name, for it is lovely.

4 For why? the Lord hath choſen Jacob unto himſelf: and Iſrael for his own poſſeſſion.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatſoever the Lord pleaſed, that did he in heaven, and in earth: and in the ſea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and ſendeth forth lightnings with the rain, bringing the winds out of his treaſures.

8 He ſmote the firſt-born of Egypt: both of man and beaſt.

9 He hath ſent tokens and wonders into the midſt of thee, O thou land of Egypt: upon Pharaoh, and all his ſervants.

10 He ſmote divers nations: and ſlew mighty kings;

11 Sehon king of the Amorites, and Og the king of Baſan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Iſrael his people.

13 Thy Name, O Lord, endureth for ever: ſo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his ſervants.

15 As

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouths and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

Evening Prayer.

Confitemini. Psal. 136.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who onely doth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand and stretched-out arm: for his mercy endureth for ever.

13 Who divided the red sea in two parts: for his mercy endureth for ever;

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the red sea: for his mercy endureth for ever.

16 Who

16 Who led his people through the wilderneſs: for his mercy endureth for ever.
17 Who ſmote great kings: for his mercy endureth for ever;
18 Yea, and ſlew mighty kings: for his mercy endureth for ever.
19 Sehon king of the Amorites: for his mercies endureth for ever;
20 And Og the king of Baſan: for his mercy endureth for ever;
21 And gave away their land for an heritage: for his mercy endureth for ever;
22 Even for an heritage unto Iſrael his ſervant: for his mercy endureth for ever.
23 Who remembred us when we were in trouble: for his mercy endureth for ever;
24 And hath delivered us from our enemies: for his mercy endureth for ever.
25 Who giveth food to all fleſh: for his mercy endureth for ever.
26 O give thanks unto the God of heaven: for his mercy endureth for ever.
27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Pſal. 137.

BY the waters of Babylon we ſat down and wept: when we remembred thee, O Sion.
2 As for our harps, we hanged them up: upon the trees that are therein.
3 For they that led us away captive, required of us then a ſong, and melody in our heavineſs: ſing us one of the ſongs of Sion.
4 How ſhall we ſing the Lords ſong: in a ſtrange land?
5 If I forget thee, O Jeruſalem: let my right hand forget her cunning.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jeruſalem in my mirth.
7 Remember the children of Edom, O Lord, in the day of Jeruſalem: how they ſaid, Down with it, down with it, even to the ground.
8 O daughter of Babylon, waſted with miſery: yea, happy ſhall he be that rewardeth thee as thou haſt ſerved us.
9 Bleſſed ſhall he be, that taketh thy children: and throweth them againſt the ſtones.

Con-

Confitebor tibi. Pſal. 138.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I ſing praiſe unto thee.

2 I will worſhip toward thy holy temple, and praiſe thy Name, becauſe of thy loving kindneſs and truth: for thou haſt magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardeſt me: and endueſt my ſoul with much ſtrength.

4 All the kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they ſhall ſing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midſt of trouble, yet ſhalt thou refreſh me: thou ſhalt ſtretch forth thy hand upon the furiouſneſs of mine enemies, and thy right hand ſhall ſave me.

8 The Lord ſhall make good his loving kindneſs toward me: yea, thy mercy, O Lord, endureth for ever; deſpiſe not then the works of thine own hands.

Morning Prayer.

Domine, probaſti. Pſal. 139.

O Lord, thou haſt ſearched me out, and known me: thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thoughts long before.

2 Thou art about my path, and about my bed: and ſpieſt out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knoweſt it altogether.

4 Thou haſt faſhioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither ſhall I go then from thy Spirit: or whither ſhall I go then from thy preſence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there alſo.

8 If I take the wings of the morning: and remain in the uttermoſt parts of the ſea;

9 Even there alſo ſhall thy hand lead me: and thy right hand ſhall hold me.

10 If I ſay, Peradventure the darkneſs ſhall cover me: then ſhall my night be turned to day.

11 Yea, the darkneſs is no darkneſs with thee, but the night is as clear as the day: the darkneſs and light to thee are both alike.

12 For my reins are thine: thou haſt covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my ſoul knoweth right well.

14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being unperfect: and in thy book were all my members written;

16 Which day by day were faſhioned: when as yet there was none of them.

17 How dear are thy counſels unto me, O God; O how great is the ſum of them!

18 If I tell them, they are mo in number then the ſand: when I wake up, Iam preſent with thee.

19 Wilt thou not ſlay the wicked, O God: depart from me ye bloud-thirſty men.

20 For they ſpeak unrighteouſly againſt thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with thoſe that riſe up againſt thee?

22 Yea, I hate them right ſore: even as though they were mine enemies.

23 Try me, O God, and ſeek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedneſs in me: and lead me in the way everlaſting.

Eripe me, Domine. Pſal. 140.

DEliver me, O Lord, from the evil man: and preſerve me from the wicked man;

2 Who imagine miſchief in their hearts: and ſtir up ſtrife all the day long.

3 They have ſharpened their tongues like a ſerpent: adders poiſon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preſerve me from the wicked men, who are purpoſed to overthrow my goings.

5 The proud have laid a ſnare for me, and ſpread a net abroad with cords: yea, and ſet traps in my way.

6 I ſaid unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt covered my head in the day of battel.

8 Let not the ungodly have his deſire, O Lord: let not his miſchievous imagination proſper, leſt they be too proud.

9 Let the miſchief of their own lips fall upon the head of them: that compaſs me about.

10 Let hot burning coals fall upon them: let them be caſt into the fire, and into the pit, that they never riſe up again.

11 A man full of words ſhall not proſper upon the earth: evil ſhall hunt the wicked perſon to overthrow him.

12 Sure I am, that the Lord will avenge the poor: and maintain the cauſe of the helpleſs.

13 The righteous alſo ſhall give thanks unto thy Name: and the juſt ſhall continue in thy ſight.

Domine, clamavi. Pſal. 141.

LOrd, I call upon thee, haſte thee unto me: and conſider my voice, when I cry unto thee.

2 Let my prayer be ſet forth in thy ſight as the incenſe: and let the lifting up of my hands be an evening ſacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedneſs, leſt I eat of ſuch things as pleaſe them.

5 Let the righteous rather ſmite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet againſt their wickedneſs.

7 Let their judges be overthrown in ſtony places: that they may hear my words, for they are ſweet.

8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my truſt, O caſt not out my ſoul.

10 Keep me from the ſnare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever eſcape them.

Evening Prayer.

Voce mea ad Dominum. Pſal. 142.

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my ſupplication.

2 I poured out my complaints before him: and ſhewed him of my trouble.

3 When my ſpirit was in heavineſs, thou kneweſt my path: in the way wherein I walked have they privily laid a ſnare for me.

4 I looked alſo upon my right hand: and ſaw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my ſoul.

6 I cried unto thee, O Lord, and ſaid: thou art my hope and my portion in the land of the living.

7 Conſider my complaint: for I am brought very low.

8 O deliver me from my perſecutours: for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy Name: which thing if thou wilt grant me, then ſhall the righteous reſort unto my company.

Domine, exaudi, Pſal. 143.

HEar my prayer, O Lord, and conſider my deſire: hearken unto me for thy truth and righteouſneſs ſake.

2 And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy works: yea, I exerciſe my ſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul gaſpeth unto thee as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving kindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaſeth thee, for thou art my God: let thy loving ſpirit lead me forth into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Names ſake: and for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of thy goodneſs ſlay mine enemies: and deſtroy all them that vex my ſoul, for I am thy ſervant.

Morning Prayer.

Benedictus Dominus. Pſal. 144.

BLeſſed be the Lord my ſtrength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortreſs, my caſtle and deliverer, my defender, in whom I truſt: who ſubdueth my people that is under me.

3 Lord, what is man, that thou haſt ſuch reſpect unto him: or the ſon of man, that thou ſo regardeſt him?

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bowe thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoke.

6 Caſt forth thy lightning and tear them: ſhoot out thine arrows and conſume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of ſtrange children;

8 Whoſe mouth talketh of vanity: and their right hand is a right hand of wickedneſs.

9 I will ſing a new ſong unto thee, O God: and ſing praiſes unto thee upon a ten-ſtringed lute.

10 Thou haſt given victory unto kings: and haſt delivered David thy ſervant from the peril of the ſword

11 Save me, and deliver me from the hand of ſtrange children: whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our ſons may grow up as the young plants: and that our daughters may be as the poliſhed corners of the temple.

13 That our garners may be full and plenteous with all manner of ſtore: that our ſheep may bring forth thouſands, and ten thouſands in our ſtreets.

14 That our oxen may be ſtrong to labour, that there be no decay: no leading into captivity, and no complaining in our ſtreets.

15 Happy are the people that are in ſuch a caſe: yea, bleſſed are the people who have the Lord for their God.

Exaltabo

Exaltabo te, Deus. Pſal. 145.

I Will magnifie thee, O God, my King: and I will praiſe thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praiſe thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praiſed: there is no end of his greatneſs.

4 One generation ſhall praiſe thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worſhip: thy glory, thy praiſe, and wondrous works;

6 So that men ſhall ſpeak of the might of thy marvellous acts: and I will alſo tell of thy greatneſs.

7 The memorial of thine abundant kindneſs ſhall be ſhewed: and men ſhall ſing of thy righteouſneſs.

8 The Lord is gracious and merciful: long-ſuffering, and of great goodneſs.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praiſe thee, O Lord: and thy ſaints give thanks unto thee.

11 They ſhew the glory of thy kingdom: and talk of thy power.

12 That thy power, thy glory, and mightineſs of thy kingdom: might be known unto men.

13 Thy kingdom is an everlaſting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all ſuch as fall: and lifteth up all thoſe that are down.

15 The eyes of all wait upon thee, O Lord: and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand: and filleſt all things living with plenteouſneſs.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all ſuch as call upon him faithfully.

19 He will fulfill the deſire of them that fear him: he alſo will hear their cry, and will help them.

20 The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name, for ever and ever.

Lauda, anima mea. Pſal. 146.

PRaiſe the Lord, O my ſoul, while I live will I praiſe the Lord: yea, as long as I have any being, I will ſing praiſes unto my God.

2 O put not your truſt in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he ſhall turn again to his earth: and then all his thoughts periſh.

4 Bleſſed is he that hath the God of Jacob for his help: and whoſe hope is in the Lord his God.

5 Who made heaven and earth, the ſea and all that therein is: who keepeth his promiſe for ever.

6 Who helpeth them to right that ſuffer wrong: who feedeth the hungry.

7 The Lord looſeth men out of priſon: the Lord giveth ſight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers, he defendeth the fatherleſs and widow: as for the way of the ungodly, he turneth it upſide down.

10 The Lord thy God, O Sion, ſhall be king for evermore: and throughout all generations.

Evening Prayer.

Laudate Dominum. Pſal. 147.

O Praiſe the Lord, for it is a good thing to ſing praiſes unto our God: yea, a joyful and pleaſant thing it is to be thankful.

2 The Lord doth build up Jeruſalem: and gather together the outcaſts of Iſrael.

3 He healeth thoſe that are broken in heart: and giveth medicine to heal their ſickneſs.

4 He telleth the number of the ſtars: and calleth them all by their names

5 Great is our Lord, and great is his power: yea, and his wiſdom is infinite.

6 The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

7 O ſing unto the Lord with thankſgiving: ſing praiſes upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the graſs to grow upon the mountains, and herb for the uſe of men.

9 Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10 He

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their truſt in his mercy:

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion.

13 For he hath made faſt the bars of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He ſendeth forth his commandment upon earth: and his word runneth very ſwiftly.

16 He giveth ſnow like wooll: and ſcattereth the hoarfroſt like aſhes.

17 He caſteth forth his ice like morſels: who is able to abide his froſt?

18 He ſendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He ſheweth his word unto Jacob: his ſtatutes and ordinances unto Iſrael.

20 He hath not dealt ſo with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum. Pſal. 148.

O Praiſe the Lord of heaven: praiſe him in the height.

2 Praiſe him, all ye angels of his: praiſe him, all his hoſt.

3 Praiſe him, ſun and moon: praiſe him, all ye ſtars and light.

4 Praiſe him, all ye heavens: and ye waters that are above the heavens.

5 Let them praiſe the Name of the Lord: for he ſpake the word, and they were made, he commanded, and they were created.

6 He hath made them faſt for ever and ever: he hath given them a law which ſhall not be broken.

7 Praiſe the Lord upon earth: ye dragons and all deeps;

8 Fire and hail, ſnow and vapours: wind and ſtorm, fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Beaſts and all cattel: worms and feathered fowls;

11 Kings of the earth and all people: princes and all jndges of the world;

12 Young men and maidens, old men and children, praiſe the Name of the Lord: for his Name onely is excellent, and his praiſe above heaven and earth.

13 He ſhall exalt the horn of his people, all his ſaints ſhall praiſe him: even the children of Iſrael, even the people that ſerveth him.

Cantate Domino. Pſal. 149.

O Sing unto the Lord a new ſong: let the congregation of ſaints praiſe him.

2 Let Iſrael rejoyce in him that made him: and let the children of Sion be joyful in their King.

3 Let them praiſe his Name in the dance: let them ſing praiſes unto him with tabret and harp.

4 For the Lord hath pleaſure in his people: and helpeth the meek-hearted.

5 Let the ſaints be joyful with glory: let them rejoyce in their beds.

6 Let the praiſes of God be in their mouth: and a two-edged ſword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his ſaints.

Laudate Dominum. Pſal. 150.

O Praiſe God in his holineſs: praiſe him in the firmament of his power.

2 Praiſe him in his noble acts: praiſe him according to his excellent greatneſs.

3 Praiſe him in the ſound of the trumpet: praiſe him upon the lute and harp.

4 Praiſe him in the cymbals and dances: praiſe him upon the ſtrings and pipe.

5 Praiſe him upon the well-tuned cymbals: praiſe him upon the loud cymbals.

6 Let every thing that hath breath: praiſe the Lord.

Forms of Prayer to be uſed at SEA.

¶ *The Morning and Evening-Service to be uſed daily at Sea, ſhall be the ſame which is appointed in the book of Common-Prayer.*

¶ *Theſe two following Prayers are to be alſo uſed in his Majeſties Navy every day.*

O Eternal Lord God, who alone ſpreadeſt out the heavens and ruleſt the raging of the ſea; who haſt compaſſed the waters with bounds, until day and night come to an end; Be pleaſed to receive into thy Almighty and moſt gracious protection the perſons of us thy ſervants, and the Fleet in which we ſerve. Preſerve us from the dangers of the ſea, and from the violence of the enemy, that we may be a Safe-guard unto our moſt gracious Sovereign Lord King *Charles* and his Kingdoms, and a ſecurity for ſuch as paſs on the ſeas upon their lawful occaſions; that the inhabitants of our Iſland may in peace and quietneſs ſerve thee our God, and that we may return in ſafety to enjoy the bleſſings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praiſe and glorifie thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life through Jeſus Chriſt our Lord. *Amen.*

Prayers to be uſed in ſtorms at Sea.

O Moſt powerful and glorious Lord God, at whoſe command the winds blow, and lift up the waves of the ſea, and who ſtilleſt the rage thereof; We thy creatures, but miſerable ſinners, do in this our great diſtreſs cry unto thee for help: ſave, Lord, or elſe we periſh. We confeſs, when we have been ſafe, and ſeen all things quiet about us, we have forgot thee our God, and refuſed to hearken to the ſtill voice of thy word, and to obey thy commandments: But now we ſee how terrible thou art in all thy works of wonder, the great God to be feared above all: and therefore we adore thy divine Majeſty, acknowledging thy power, and imploring thy goodneſs. Help, Lord, and ſave us for thy mercies ſake, in Jeſus Chriſt thy Son, our Lord. *Amen.*

Or this.

O Moſt glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; look down, we beſeech thee, and hear us, calling out of the depth of miſery, and out of the jaws of this death, which is ready now to ſwallow us up: Save Lord, or elſe we periſh. The living, the living ſhall praiſe thee. O ſend thy word of command to rebuke the raging winds, and the roring ſea; that we being delivered from this diſtreſs, may live to ſerve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and ſave us, for the infinite merits of our bleſſed Saviour thy Son, our Lord Jeſus Chriſt. *Amen.*

The Prayer to be ſaid before a fight at Sea, againſt any enemy.

O Moſt powerful and glorious Lord God, the Lord of hoſts, that ruleſt and commandeſt all things; thou ſitteſt in the throne judging right; and therefore we make our addreſs to thy divine Majeſty in this our neceſſity, that thou wouldſt take the cauſe into thine own hand, and judge between us and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou giveſt not alway the battel to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance, but hear us thy poor ſervants, beging mercy, and imploring thy help, and that thou wouldſt be a defence unto us againſt the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

Short Prayers for ſingle perſons, that cannot meet to joyn in Prayer with others, by reaſon of the Fight or Storm.

General Prayers.

LOrd, be merciful to us ſinners, and ſave us for thy mercies ſake.

Thou art the great God, that haſt made and ruleſt all things: O deliver us for thy Names ſake.

Thou art the great God to be feared above all: O ſave us, that we may praiſe thee.

Special Prayers with reſpect to the Enemy.

THou, O Lord, art juſt and powerful; O defend our cauſe againſt the face of the enemy.

O God, thou art a ſtrong towre of defence to all that flee unto thee: O ſave us from the violence of the enemy.

O Lord of hoſts, fight for us, that we may glorifie thee.

O ſuffer us not to ſink under the weight of our ſins, or the violence of the enemy.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

Short

Short Prayers in reſpect of a Storm.

THou, O Lord, that ſtilleſt the raging of the ſea, hear, hear us, and ſave us that we periſh not.

O bleſſed Saviour, that didſt ſave thy diſciples ready to periſh in a ſtorm, hear us and ſave us, we beſeech thee.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Chriſt, hear us.

God the Father, God the Son, God the holy Ghoſt, have mercy upon, ſave us now, and evermore. *Amen.*

OUr Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation. But deliver from evil: For thine is the kingdom, And the power, And the glory, For ever and ever. *Amen.*

¶ *When there ſhall be imminent danger, as many as can be ſpared from neceſſary ſervice in the Ship, ſhall be called together, and make an humble confeſſion of their ſins to God: In which every one ought ſeriouſly to reflect upon theſe particular ſins of which his conſcience ſhall accuſe him: ſaying as followeth.*

The Confeſſion.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word and deed againſt thy divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and be heartily ſorry for theſe our miſdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt merciful Father, for thy Son our Lord Jeſus Chriſts ſake, forgive us all that is paſt, and grant, that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt, if there be any in the ſhip, pronounce this Abſolution.*

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them

which with hearty repentance and true faith turn unto him Have mercy upon you, pardon & deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Thanksgiving after a Storm.

Jubilate Deo. Pſal. 66.

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his name, make his praiſe to be glorious.

Say unto God, O how wonderful art thou in thy works; through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

For all the world ſhall worſhip thee: ſing of thee, and praiſe thy name.

O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men.

He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoyce thereof.

He ruleth with his power for ever, his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

O praiſe our God, ye people: and make the voice of his praiſe to be heard;

Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

Thou broughteſt us into the ſnare: and laidſt trouble upon our loyns.

Thou ſufferedſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

I will go into thy houſe with burnt-offerings: and will pay thee my vows which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

I called unto him with my mouth: and gave him praiſes with my tongue.

If I incline unto wickedneſs with my heart: the Lord will not hear me.

But God hath heard me: and conſidered the voice of my prayer.

Praiſed

Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Confitemini Domino. Pſal. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the eaſt and from the weſt: from the north and from the ſouth.

They went aſtray in the wilderneſs out of the way: and found no city to dwell in;

Hungry and thirſty: their ſoul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their diſtreſs.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſs.

Such as ſit in darkneſs, and in the ſhadow of death: being faſt bound in miſery and iron;

Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt Higheſt;

He alſo brought down their heart through heavineſs: they fell down, and there was none to help them up.

So when they cried unto the Lord in their tronble: he delivered them out of their diſtreſs.

For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

Their ſoul abhorred all manner of meat: and they were even hard at deaths door.

So

So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

He ſent his word and healed them: and they were ſaved from their deſtruction.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs.

They that go down to the ſea in ſhips: and occupy their buſineſs in great waters;

Theſe men ſee the works of the Lord: and his wonders in the deep.

For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men!

That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders;

Who turneth the flouds into a wilderneſs: and drieth up the water-ſprings.

A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

Again he maketh the wilderneſs a ſtanding water: and water ſprings of a dry ground.

And there he ſetteth the hungry: that they may build them a city to dwell in;

That they may ſow their land, and plant vineyards: to yield them fruits of increaſe.

He bleſſeth them ſo that they multiply exceedingly: and ſuffereth not their cattel to decreaſe.

And again, when they are miniſhed and brought low: through oppreſſion, through any plague or trouble:

Though he ſuffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderneſs;

Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

The

The righteous will conſider this, and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.

Whoſo is wiſe, will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Collects of Thanksgiving.

O Moſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy; We thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent our ſelves again before thy divinie Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardeſt us, when we called in our trouble, and diſt not caſt out our prayer, which we made before thee in our great diſtreis; even when we gave all for loſt, our ſhip, our goods, our lives, then didſt thou mercifully look upon us, and wonderfully command a deliverance; for which, we now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

Or this.

O Moſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath been extended toward us, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhewed us terrible things, and wonders in the deep, that we might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhewed us, how both winds and ſeas obey thy command, that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bleſs and glorifie thy Name for this thy mercy in ſaving us, when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the danger: And give us hearts always ready to expreſs our thankfulneſs, not onely by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us, that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs, all the days of our life, through Jeſus Chriſt our Lord and Saviour. *Amen.*

A hymn of Praiſe and Thanksgiving after a dangerous Tempeſt.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo: whom he hath delivered from the mercileſs rage of the ſea.

The Lord is gracious and full of compaſſion: ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: ſo great hath been his mercy toward us.

We found trouble and heavineſs: we were even at deaths door.

The waters of the ſea had well nigh covered us: the proud waters had well nigh gone over our ſoul

The ſea rored: and the ſtormy winds lifted up the waves thereof;

We were carried up, as it were, to heaven, and then down again into the deep: our ſoul melted within us, becauſe of trouble;

Then cried we unto thee O Lord: and thou didſt deliver us out of our diſtreſs.

Bleſſed be thy name, who didſt not deſpiſe the prayer of thy ſervants: but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment: and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs: and declare the wonders that he hath done, and ſtill doth for the children of men.

Praiſed be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we have eſcaped death.

Thou, Lord, haſt made us glad through the operation of thy hands: and we will triumph in thy praiſe.

Bleſſed be the Lord God: even the Lord God who onely doth wondrous things;

And bleſſed be the Name of his Maieſty for ever: and let every one of us ſay, *Amen*, *Amen*.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end, *Amen*.

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all now and for evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Pſalm, or Hymn of praiſe and thanksgiving after Victory.

IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

Yea the waters had drowned us, and the ſtream had gone over our ſoul: the deep waters of the proud had gone over our ſoul.

But praiſed be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty ſalvation for us.

We got not this by our own ſword, neither was it our own arm that ſaved us: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to ſtand in the day of battel.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and daſhed in pieces thoſe that roſe up againſt us.

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.

Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

Bleſſed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

¶ After

After this Hymn may be ſung the *Te Deum*.

¶ *Then this Collect.*

O Almighty God, the Sovereign Commander of all the world, in whoſe hand is power and might, which none is able to withſtand; We bleſs and magnifie thy great and glorious Name for this happy victory, the whole glory whereof we do aſcribe to thee, who art the onely giver of victory. And, we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Goſpel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beſeech thee, give us ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs; ſuch as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jeſus Chriſt our Lord: To whom with thee, and the holy Spirit, as for all thy mercies, ſo in particular for this victory and deliverance, be all glory and honour, world without end. *Amen.*

2 *Cor.* 13. 14.

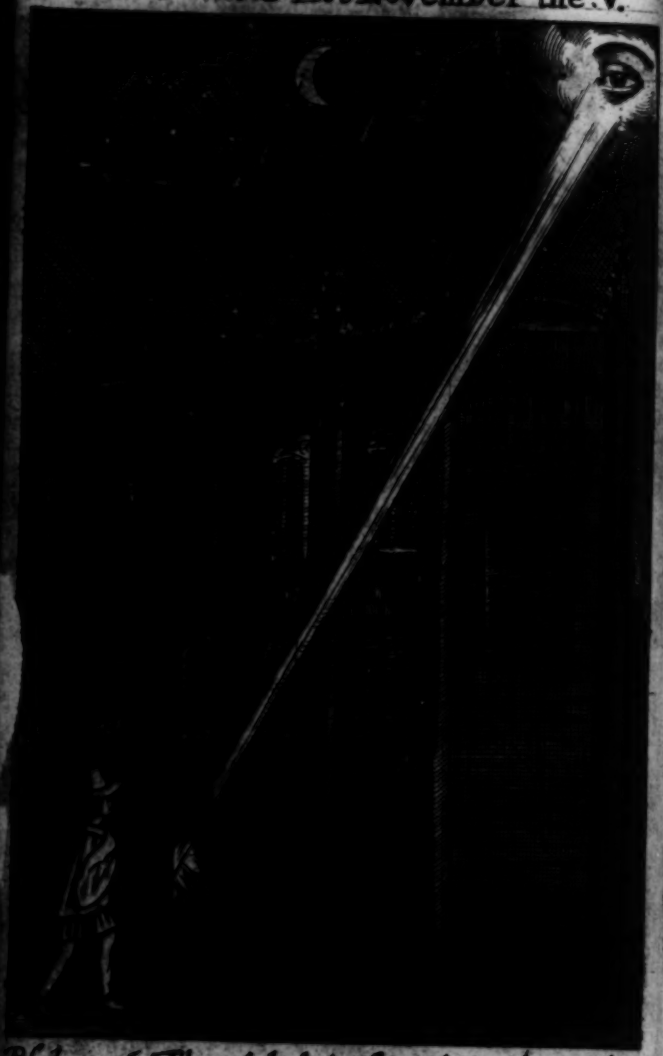
THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ THe *office in the Common Prayer-book may be uſed; Only inſtead of theſe words* [We therefore commit his body to the ground, earth to earth, &c] *ſay*,

We therefore commit his body to the Deep, to be turned into corruption, looking for the reſurrection of the body, (when the ſea ſhall give up her dead) and the life of the world to come, through our Lord Jeſus Chriſt; who at his coming ſhall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

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Psal: 9. 16. The wicked is snared in the worke of his own hands.

Psal: 10: 14. Thou hast seene it, for thou beholdest mischief and spight to requite it etc:

A Form of Prayer with Thanksgiving to be used yearly upon the Fifth day of *November*. For the happy deliverance of the King, and the Three Estates of the Realm, from the most Traiterous and Bloudy intended Massacre by Gun-powder.

¶ *The Service shall be the same with the usual Office for Holy-days in all things; Except where it is hereafter otherwise appointed.*

¶ *If this day shall happen to be Sunday, onely the Collect proper for that Sunday, shall be added to this Office in its place.*

¶ *Morning Prayer shall begin with one of these Sentences.*

TUrn thy face away from our sins, O Lord; and blot out all our offences. *Psal.* 51. 9.

Correct us, O Lord, but with judgment, not in thine anger; lest thou bring us to nothing. *Jer.* 10. 24.

I will go to my Father, and will say unto him; Father I have sinned against heaven, and before thee; and am no more worthy to be called thy son. S. *Luke* 20. 18, 19.

¶ *Proper Psalms,* Xxxv. Lxiv. Cxxiv. Cxxix.

¶ *Proper Lessons,* { *The first,* 2 Sam. xxii. / *The second,* Acts xxiii.

¶ *In the Suffrages after the Creed, these shall be inserted and used for the King.*

Priest. O Lord, save the King;
People. Who putteth his trust in thee.
Priest. Send him help from thy holy place.
People. And evermore mightily defend him.
Priest. Let his enemies have no advantage against him.
People. Let not the wicked approach to hurt him.

¶ *Instead of the first Collect at Morning Prayer shall these two be used.*

ALmighty God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks

thanks and praise, for the wonderful and mighty deliverance of our late gracious Sovereign King *James*, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us; but unto thy Name be ascribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in bloud, infatuate and defeat their counsels, abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious King *Charles*, and all that are put in authority under him, with Judgment and Justice, to cut off all such workers of iniquity as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruine of thy Church among us: But that our gracious Sovereign and his Realms, being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. *Amen.*

¶ *In the end of the Litany (which shall always this day be used) after the Collect* [We humbly beseech thee, O Father, &c.] *shall this be said which followeth.*

ALmighty God, and heavenly Father, who of thy gracious providence and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprise; plotted, and intended this day to be executed against the King, and the whole state of this Realm, for the subversion of the Government, and Religion established amongst us; We most humbly praise and magnifie thy glorious Name for this thine infinite gracious goodness toward us. We confess, it was thy mercy, thy mercy alone, that we were not then consumed. For our sins cried to heaven against us, and our iniquities justly called for vengeance upon us: But thou hast not dealt with us after our sins, nor rewarded us after our iniquities, nor given us over as we deserved, to be a prey to our enemies; but didst

mercy

mercy deliver us from their malice, and preserve us from death and destruction. Let the consideration of this thy goodness, O Lord, work in us true repentance, that iniquity may not be our ruine. And increase in us more and more a lively faith, and fruitful love in all holy obedience, that thou mayest continue thy favour, with the light of thy Gospel to us and our posterity for evermore; and that for thy dear Sons sake, Jesus Christ our onely Mediatour and Advocate. *Amen.*

¶ *In the Communion-Service, instead of the Collect for the day, shall this which followeth be used.*

ETernal God, and our most mighty Protector, we thy unworthy servants do humbly present our selves before thy Majesty, acknowledging thy power, wisdom, and goodness in preserving the King, and the three Estates of this Realm assembled in Parliament, from the destruction this day intended against them Make us, we beseech thee, truly thankful for this thy great mercy towards us. Protect and defend our Sovereign Lord the King, and all the Royal Family, from all Treasons and Conspiracies: Preserve them in thy faith, fear and love; prosper his Reign with long happiness here on earth, and crown him with everlasting glory hereafter in the kingdom of heaven, through Jesus Christ our onely Saviour and Redeemer. *Amen.*

The Epistle. Rom. 13. 1.

LEt every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not onely for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The

The Goſpel, Matth 27. 1.

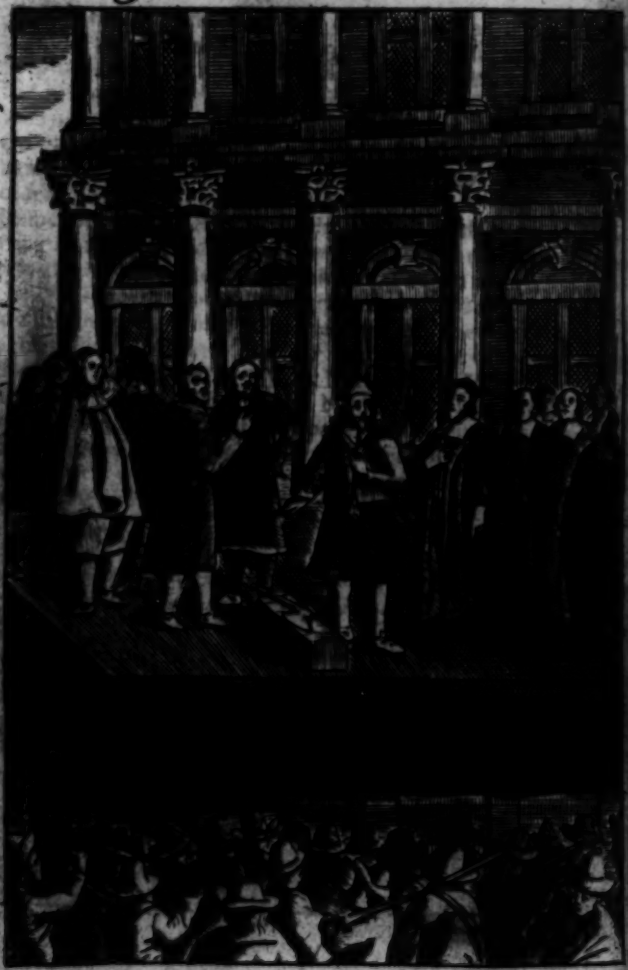
WHen the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent bloud. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of bloud. And they took counſel and bought with them the potters field, to bury ſtrangers in. Wherefore that field was called, The field of bloud unto this day. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value; and gave them for the potters field, as the Lord appointed me.

¶ *After the Creed, if there be no Sermon, ſhall be read one of the ſix Homilies againſt Rebellion.*

¶ *This ſentence is to be read at the Offertory.*

WHatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law and the prophets. S. *Mat.* 7. 12.

King Charles the First Murthered.



Psal: 31. 13. for I have heard the slander of many; fear was on every side, while they tooke Councill together against me, they devised to take away my life.

A Form of Common Prayer, to be used yearly upon the xxx. day of *January*, being the day of the Martyrdom of King *CHARLES* the First.

¶ *If this day shall happen to be Sunday, this Form of Service shall be used the next day following.*

¶ *The service shall be the same with the usual Office for Holidays in all things, except where it is hereafter otherwise appointed.*

The Order for Morning Prayer.

¶ *He that ministreth shall begin with one of these sentences.*

CORrect us, O Lord, but with judgment, not in thine anger: lest thou bring us to nothing. *Jer.* 10. 24.

Rent your heart, and not your garments, and turn to the Lord your God: for he is gracious and merciful; slow to anger, and of great kindness; and repenteth him of the evil. *Joel* 2. 13.

It is of the Lords mercies, that we are not consumed; because his compassions fail not. *Lam.* 3. 22.

¶ *Instead of* Venite, exultemus, *shall this Psalm following be used, one verse by the Priest, and another by the Clerk and People*

O Come, let us worship, and fall down: and kneel before the Lord our Maker. *Psal.* 95. 6.

Let us repent, and turn from our wickedness: and our sins shall be forgiven us. Acts 3. 19.

Let us turn every one from his evil way: and the Lord will turn from his fierce anger, & we shall not perish. *Jonah* 3. 8, 9.

We acknowledge our faults, and our sins are ever before us. Psal. 51. 3.

We have provoked thine anger, O Lord: but there is mercy with thee, therefore shalt thou be feared. *Lam.* 3 42. *Psal.* 134. 4.

O shut not up our souls with sinners: nor our life with the blood-thirsty. Psal. 26. 9.

Thou hast promised, O Lord, that before we call, thou wilt answer: and whiles we are yet speaking, thou wilt hear. *Isa.* 65. 24.

And now in the anguish of our souls we cry unto thee: Hear, Lord, and have mercy. Baruch 3. 1.

O Lord, rebuke us not in thine indignation: neither [illegible] us in thy displeasure. *Psal.* 6. 1.

[illegible] *Names sake be merciful to our sin: for it is great.* [illegible] 10.

[illegible] thy face from our sins: and put out all our mis- *Psal.* 51. 9.

Make

Make us clean hearts, O God: and renew a right ſpirit within us. Pſal. 51. 10.

Deliver us from bloud-guiltineſs, O God: thou that art the God of our ſalvation. *v.* 14.

O deliver us, and be merciful to our ſins: for thy Names ſake. Pſal. 79. 9.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem. *Pſal.* 51. 18.

So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever: and will alway be ſhewing forth thy praiſe from generation to generation. Pſal. 79. 14.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Proper Pſalms, vij. ix. x. xj.*

¶ *Proper Leſſons,*
The firſt, 2 *Sam.* 1.
The ſecond, S. *Matth. xxvij.*

¶ *Inſtead of the firſt Collect at Morning Prayer, this which followeth ſhall be uſed.*

O Moſt mighty God, terrible in thy judgments, and wonderful in thy doings towards the children of men, who in thy heavy diſpleaſure didſt ſuffer the life of our late gracious Sovereign to be this day taken away by wicked hands; We, thy unworthy ſervants, humbly confeſs, that the ſins of this Nation have been the cauſe which hath brought this heavy judgment upon us. But, O gracious God, when thou makeſt inquiſition for bloud, lay not the guilt of this innocent bloud (the ſhedding whereof nothing but the bloud of thy Son can expiate) lay it not to the charge of the people of this land, nor let it ever be required of us, or our poſterity. Be merciful, be merciful unto thy people, whom thou haſt redeemed; and be not angry with us for ever; but pardon us for thy mercies ſake, through the merits of thy Son our Lord Jeſus Chriſt. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect,* We humbly beſeech thee, O Father, &c.

Theſe three Collects are to be uſed.

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee; that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt [illegible] paſſion upon all men, and hateſt nothing that th[illegible] made; who wouldeſt not the death of a ſinner, but

should rather turn from his sin, and be saved; Mercifully forgive us our trespasses, receive and comfort us, who are grieved and wearied with the burthen of our sins. Thy property is always to have mercy, to thee onely it appertaineth to forgive sins; Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TUrn thou us, O good Lord, and so shall we be turned: Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting and praying: For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou spareſt, when we deserve punishment, And in thy wrath thinkest upon mercy Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ *In the Communion-Service, immediately after the Commandments shall this Collect be used.*

O Almighty Lord, and everlasting God, Vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall follow the Prayer for the King,* (Almighty God, whose Kingdom is everlasting, &c.) *And after that, these two Collects in stead of that for the day.*

BLessed Lord, in whose sight the death of thy Saints is precious; We magnifie thy Name for that abundant grace bestowed on our late Martyred Soveraign, by which he was enabled so chearfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto bloud; and even then, according to the same pattern, praying for his murtherers. Let his memory, O Lord, be ever blessed among us, that we may follow the example of his patience, and charity: And grant, that this our Land may be freed from the vengeance of his bloud, and thy mercy glorified in the forgiveness of our sins; and all for Jesus Christ his sake. *Amen.*

GRant, Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt. *Amen.*

The Epiſtle. 1 S Pet. 2. 13.

SUbmit your ſelves to every ordinance of man for the Lords ſake; whether it be to the King as ſupreme; or unto governours, as unto them that are ſent by him, for the puuiſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men. As free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants be ſubject to your maſters with all fear, not onely to the good and gentle, but alſo to the froward. For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? But if when ye do well, and ſuffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth.

The Goſpel. S. Matth. 21. 33.

THere was a certain houſholder which planted a vineyard, and hedged it round about, and digged a winepreſs in it, and built a towre, and let it out to husbandmen, and went into a far countrey. And when the time of the fruit drew near, he ſent his ſervants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his ſervants, and beat one, and killed another, and ſtoned another. Again he ſent other ſervants, mo then the firſt: and they did unto them likewiſe. But laſt of all, he ſent unto them his ſon, ſaying, They will reverence my ſon. But when the husbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come, let us kill him, and let us ſeize on his inheritance. And they caught him, and caſt him out of the vineyard, and ſlew him. When the Lord therefore of the vineyard cometh, what will he do unto thoſe husbandmen? They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard unto other husbandmen, which ſhall render him the fruits in their ſeaſons.

¶ *After the Prayer* (For the whole ſtate of Chriſts Church, &c.) *this Collect ſhall be uſed.*

O Lord, our heavenly Father, who doſt not puniſh [illegible] our ſins have deſerved, but haſt in the midſt of [illegible]

ment remembred mercy; We acknowledge it thy ſpecial favour, that though for our many and great provocations thou didſt ſuffer thine Anointed to fall this day into the hands of violent and bloud-thirſty men, and barbarouſly to be murthered by them; yet thou didſt not leave us for ever as ſheep without a ſhepherd, but by thy gracious providence didſt miraculouſly preſerve the undoubted Heir of his Crown, our moſt grcious Sovereign King *CHARLES* the ſecond, from his bloudy enemies, hiding him under the ſhadow of thy wings, until their tyranny was overpaſt, and bringing him back in thy good appointed time to ſit in peace upon the throne of his Father, and to exerciſe that authority over us, which of thy ſpecial grace thou hadſt committed unto him. For theſe thy great and unſpeakable mercies we render thee moſt humble thanks from the bottom of our hearts, beſeeching thee ſtill to continue thy gracious protection over him, and to grant him a long and a happy Reign over us: So we that are thy people, will give thee thanks for ever, and will alway be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

The Order for Evening Prayer.

¶ *Proper Pſalms, Xxxviij. Lxiv. Cxliij.*

¶ *Proper Leſſons,*

The firſt, *Jer. xli.* or *Dan. ix.* to *v.* 22.

The ſecond, *Heb. xj. v.* 32. to *chap. xij. v.* 7.

¶ *Inſtead of the firſt Collect at evening Prayer, uſe theſe two which follow.*

O Bleſſed Lord God, who by thy wiſdom not onely guideſt and ordereſt all things moſt ſutably to thine own juſtice, but alſo performeſt thy pleaſure in ſuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We thy ſinful people fall down before thee, confeſſing that thy judgments were right in permitting cruel men, ſons of Belial, this day to imbrue their hands in the bloud of thine Anointed; we having drawn down the ſame upon our ſelves, by the great and long provocations of our ſins againſt thee; For which we do therefore here humble our ſelves before thee, imploring thy mercy for the pardon of them all; and that thou wouldeſt deliver this Nation from bloud-guiltineſs (that of this day eſpecially) and turn from us and our poſterity all thoſe judgments which we by our ſins have deſerved:

Grant this for the all-ſufficient merits of thy Son, our Saviour Jeſus Chriſt. *Amen.*

BLeſſed God, juſt, and powerful, who didſt permit thy dear ſervant, our late dread Sovereign, to be this day given up to the violent outrages of wicked men, to be deſpightfully uſed, and at laſt murthered by them; Though we cannot reflect upon ſo foul an act but with horrour and aſtoniſhment; yet do we moſt gratefully commemorate the glories of thy grace, which then ſhined forth in thine Anointed, whom thou wert pleaſed, even at the hour of death, to endue with an eminent meaſure of exemplary patience, meekneſs, and charity, before the face of his cruel enemies, And albeit thou didſt ſuffer them to proceed to ſuch a height of violence againſt him, as to kill his perſon, and take poſſeſſion of his throne; yet didſt thou in great mercy preſerve his Son, whoſe right it was, and at length by a wonderful providence bring him back, and ſet him thereon, to reſtore thy true Religion, and to ſettle peace amongſt us: For which we glorifie thy Name, through Jeſus Chriſt our bleſſed Saviour. *Amen.*

¶ *Immediately before the Prayer of S.* Chryſoſtom *ſhall this Collect be uſed.*

ALmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong mountains, and thy judgments like the great deep; and who, by that barbarous murder this day committed upon the ſacred perſon of thine Anointed, our late Sovereign, haſt taught us, that neither the greateſt of kings, nor the beſt of men are more ſecure from violence, then from natural death; Teach us alſo hereby to number our days, that we may apply our hearts unto wiſdom. And grant that neither the ſplendour of any thing that is great, nor the conceit of any thing that is good in us, may any way withdraw our eyes from looking upon our ſelves as ſinful duſt and aſhes; but that (according to the example of this thy bleſſed Martyr) we may preſs forward towards the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification, and ſelf-denial, charity and conſtant perſeverance unto the end: And all this for thy Son our Lord Jeſus Chriſts ſake; To whom with thee, and the holy Ghoſt be all honour, and glory, world without end. *Amen.*

King Charles the II his Retur[illegible]



2: Sam: 22: 44. Thou hast delivered me from the strivings of my people, thou hast kept me to be head etc: 51: He is the tower of salvation for his King.

A Form of Prayer with Thanksgiving to be used yearly upon the XXIX day of *May*; Being the day of His Majesties Birth, and happy Return to His Kingdoms.

¶ *The Service shall be the same with the usual Office for Holidays in all things; Except where it is hereafter otherwise appointed.*

¶ *If this day shall happen to be Ascension-day, Whitsunday, or Trinity-Sunday, onely the Collects of this Office are to be added to the several Services for those Festivals in their proper places. If it shall happen to be any other Sunday, or to be Munday, or Tuesday in Whitsun-week, the Collects shall be used as before, and also the proper Psalms here appointed, instead of those of ordinary course, and all the rest of this Office omitted.*

¶ *Morning Prayer shall begin with this Sentence.*

I Exhort, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for Kings, and all that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty: For this is good and acceptable in the sight of God our Saviour. *1 Tim.* 2. 1, 2, 3.

¶ *Instead of* Venite, exultemus, *shall be sung or said this Hymn following; one verse by the Priest, and another by the Clerk and People.*

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation. *Psal.* 95. 1.

Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalms. Verse 2.

For the Lord is a great God: and a great King above all gods. *Verse* 3.

With his own right hand, and with his holy arm: hath he gotten himself the victory. Psal. 98. 2.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen. *Verse* 3.

He hath remembred his mercy and truth towards the house of Israel: and all the ends of the world have seen the salvation of our God. Verse 4.

For he hath found David his ſervant: with his holy oyl hath he anointed him. *Pſal.* 89 21.

His hand hath held him faſt: and his arm hath ſtrengthened him. Verſe 22.

The enemy hath not been able to do him violence: the ſon of wickedneſs hath not hurt him. *Verſe* 23.

He hath ſmitten down his foes before his face: and plagued them that hated him. Verſe 24.

His truth alſo, and his mercy hath been with him: and in his Name is his horn exalted. *Verſe* 25.

He hath ſet his dominion alſo in the ſea: and his right hand in the floods. Verſe 26.

Therefore all the kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth. *Pſal.* 138. 4.

Yea, they ſhall ſing in the ways of the Lord: that great is the glory of the Lord. Verſe 5.

My mouth alſo ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name for ever and ever. *Pſal.* 145. 21.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the begining, is now, and ever ſhall be: world without end. Amen.

¶ *Proper Pſalms,* Xx. Xxi. Lxxxv. Cxviij.

¶ *Proper Leſſons,* { The firſt, 2 *Sam.* 19. v. / The ſecond, *Rom.* 13.

¶ *In the ſuffrages after the Creed, theſe ſhall be inſerted and uſed for the King.*

Prieſt. O Lord, ſave the King.
People. Who putteth his truſt in thee.
Prieſt. Send him help from thy holy place.
People. And evermore mightily defend him.
Prieſt. Let his enemies have no advantage againſt him.
People. Let not the wicked approch to hurt him.

¶ *Inſtead of the firſt Collect for Morning Prayer, theſe two ſhall be uſed.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous providence haſt delivered us out of our late miſerable con-

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ſions, by reſtoring to us our dread Soveraign Lord, thy ſervant, King *Charles*; We are now here before thee with all due thankfulneſs to acknowledge thine unſpeakable goodneſs this day ſhewed unto us, and to offer up our ſacrifices of praiſe unto thy glorious Name, humbly beſeeching thee to accept this our unfeigned, though unworthy oblation of our ſelves; vowing all holy obedience in thought, word, and work unto thy divine Majeſty; and promiſing in thee, and for thee all loyal and dutiful allegiance to thine Anointed ſervant, and to his heirs after him: whom we beſeech thee to bleſs with all increaſe of grace, honour, and happineſs in this world, and to crown with immortality and glory in the world to come; for Jeſus Chriſt his ſake, our onely Lord and Saviour. *Amen.*

O God, who by thy divine providence and goodneſs didſt this day firſt bring into the world, and didſt this day alſo bring back and reſtore to us, and to his own juſt and undoubted rights, our moſt gracious Soveraign Lord thy ſervant King *Charles*; Preſerve his life, and eſtabliſh his throne, we beſeech thee. Be unto him a helmet of ſalvation againſt the face of his enemies, and a ſtrong towre of defence in the time of trouble. Let his Reign be proſperous, and his days many. Let juſtice, truth, and holineſs; let peace, and love, and all Chriſtian vertues flouriſh in his time. Let his people ſerve him with honour and obedience; and let him ſo duly ſerve thee on earth, that he may hereafter everlaſtingly reign with thee in heaven, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect,* We humbly beſeech thee, O Father, *&c. ſhall this be ſaid which followeth.*

O Lord God, moſt merciful Father, who of thine eſpecial grace and favour didſt this day bring home unto us thy ſervant King *Charles* our Soveraign, and place him in the throne of this Kingdom, thereby reſtoring to us the publick and free profeſſion of thy true Religion and Worſhip, to the great comfort and joy of our hearts; We thine unworthy ſervants, here aſſembled together to celebrate the memory of this thy mercy, moſt humbly beſeech thee to grant us grace, that we may always ſhew our ſelves truly and unfeignedly thankful unto thee for the ſame: And that our gracious King may through thy mercy continue his Reign over us in all vertue, godlineſs, and honour, many, and many years; and that we dutifully

fully obeying him, as faithful and loyal ſubjects; may long enjoy him, with the continuance of thy great bleſſings, which by him thou haſt vouchſafed unto us, through Jeſus Chriſt our Lord. *Amen.*

¶ *Immediately before the Prayer of* St. Chryſoſtom, *uſe the Collect of Thanksgiving* (For peace, and Deliverance from our enemies.)

O Almighty God, who art a ſtrong towre of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed: We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion Service, between the Commandments and the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the King, and that of the day.*

O Moſt gracious God, and merciful Father, who haſt by thy infinite power and goodneſs ſafely and quietly, after ſo many and great troubles and adverſities, ſettled thy ſervant our Soveraign Lord King *Charles* in the throne of his Father, (notwithſtanding all the power and malice of his enemies) reſtoring unto us with him, and by him, the free profeſſion of thy ſacred truth and Goſpel, together with our former peace and proſperity; We beſeech thee to grant him the defence of thy ſalvation, and to ſhew forth thy loving kindneſs, and mercy to him; and to ſtir up continually in our hearts all faithful duty and loyalty towards him, with a religious obedience, and thankfulneſs unto thee for theſe and all other thy mercies, through Jeſus Chriſt our Lord. *Amen.*

GRant, we beſeech thee, Almighty God, that our Soveraign Lord the King, whom thou didſt this day happily bring home, and reſtore to us, may be a mighty Protector of his people, a religious Defender of thy

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ſerved Faith, and of thy holy Church among us, a glorious Conquerour over all his enemies, a gracious Governour unto all his ſubjects, and a happy Father of many children to rule this Nation by ſucceſſion in all ages, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. Pet. 2. 11.

DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation. Submit your ſelves to every ordinance of man for the Lords ſake; whether it be to the King as ſupreme; or unto Governours, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Goſpel. S. Matth. 22. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man; for thou regardeſt not the perſon of men. Tell us therefore, what thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this Image and ſuperſcription? They ſaid unto him, Ceſars. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſars; and unto God, the things that are Gods. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ *After*

¶ *After the Prayer* (For the whole ſtate of Chriſts Church, &c.) *this Collect following ſhall be uſed.*

O Lord our God, who upholdeſt and governeſt all things in heaven and earth; Receive our humble prayers with our thankſgivings for our Sovereign Lord *CHARLES*, ſet over us by thy grace and providence to be our King; And ſo, together with him, bleſs the whole Royal Family with the dew of thy heavenly Spirit, that they, ever truſting in thy goodneſs, protected by thy power, and crowned with thy gracious and endleſs favour, may continue before thee in health, peace, joy, and honour, a long and happy life upon earth, and after death obtain everlaſting life and glory in the kingdom of heaven, by the merits and mediation of Chriſt Jeſus our Saviour; who with the Father, and the holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

FINIS.



CHARLES R.

OUr will and pleaſure is, That theſe Three Forms of Prayer and Service made for the Fifth of November, *the Thirtieth of* January, *and the Twenty ninth of* May, *be forthwith Printed and Publiſhed, and for the future annexed to the Book of Common-Prayer and Liturgy of the Church of* England, *to be uſed yearly on the ſaid days, in all Cathedral and Collegiate Churches and Chappels, in all Chappels of Colledges and Halls within both Our Univerſities, and of Our Colledges of* Eaton *and* Wincheſter, *and in all Pariſh-Churches and Chappels within Our Kingdom of* England, *Dominion of* Wales, *and Town of* Berwick *upon* Tweed.

Given at Our Court at *White-Hall* the ſecond day of *May*, in the Fourteenth year of Our Reign.

By his Majeſties Command.

EDW. NICHOLAS.

THE WHOLE BOOK OF PSALMS:

Collected into Engliſh Metre,

BY

Thomas Sternhold, John Hopkins, and others.

Set forth and allowed to be ſung in all Churches, of all the people together, before and after Morning and Evening Prayer; and alſo before and after Sermons; and moreover in private houſes for their godly ſolace and comfort: laying apart all ungodly Songs and Ballads; which tend only to the nouriſhing of Vice, and corrupting of Youth.

JAMES V.

¶ If any be afflicted, let him pray, and if any be merry let him ſing Pſalms.

COLOSS. III.

¶ Let the word of God dwell plenteouſly in you, in all wiſdom, teaching and exhorting one another in Pſalms, Hymns, and ſpiritual Songs, ſinging unto the Lord with grace in your hearts.

LONDON,

Printed by *J. M.* for the Company of Stationers. 1672.

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21	O Lord in thee is all my
23	Behold now give heed.
25	Preserve us Lord.

THE

THE PSALMS OF DAVID In Metre.

PSALM. i. T. S.

THe man is bleſt that hath not bent
to wicked read his ear:
Nor led his life as ſinners do,
nor ſate in ſcorners chair.
2 But in the law of God the Lord
doth ſet his whole delight:
And in that law doth exerciſe
himſelf both day and night.
3 He ſhall be like the tree that grows
faſt by the river ſide:
Which bringeth forth moſt pleaſant fruit
in his due time and tide:
Whoſe leaf ſhall never fade or fall,
but flouriſh ſtill and ſtand:
Even ſo all things ſhall proſper well
that this man takes in hand.

4 So ſhall not the ungodly men,
they ſhall be nothing ſo:
But as the duſt which from the earth
the wind drives to and fro.
5 Therefore ſhall not the wicked men
in judgement ſtand upright:
Nor yet the ſinners with the juſt,
ſhall come in place or ſight.

6 For why? the way of godly men
unto the Lord is known,
And eke the way of wicked men
ſhall quite be overthrown.

PSALM ii. T. S.

WHy did the Gentiles tumults raiſe?
what rage was in their brain?
Why did the Jewiſh people muſe,
ſeeing all is but in vain?
2 The Kings and Rulers of the earth
conſpire and are all bent,
Againſt the Lord and Chriſt his Son,
which he among us ſent.

3 Shall we be bound to them, ſay they?
let all their bonds be broke:
And of their doctrine and their law,
let us reject the yoke.
4 But he that in the heaven dwells,
their doings will deride:
And make them all as mocking ſtocks,
throughout the world ſo wide.
5 For in his wrath the Lord will ſay,
to them upon a day,
And in his fury trouble them,
and then the Lord will ſay:

6 I have anointed him my King
upon my holy hill:
I will therefore Lord preach thy law
and eke declare thy will.
7 For in this wiſe the Lord himſelf
did ſay to me I wot,
Thou art my dear and only Son,
to day I thee begot.
8 All people I will give to thee,
as heirs at thy requeſt,
The ends and coaſts of all the earth
by thee ſhall be poſſeſt.

9 Thou ſhalt them bruiſe even with a mace,
as men under foot trod,
And as the potters ſherds ſhall break
them with an iron rod.
10 Now ye O Kings and rulers all,
be wiſe therefore and learn'd:
By whom the matters of the world
be judged and diſcern'd.

11 See that ye ſerve the Lord above
in trembling and in fear:
See that with reverence ye rejoyce
to him in like manner.
12 See that ye kiſs, and eke embrace
his bleſſed Son I ſay,
Leſt in his wrath ye ſuddenly
periſh in the mid way.

13 If once his wrath never ſo ſmall,
ſhall kindle in his breſt:
Oh then all they that truſt in Chriſt
ſhall happy be and bleſt.

PSALM iii. T. S.

O Lord how are my foes increaſt,
which vex me more and more?
2 They kill mine heart when as they ſay
God can him not reſtore.
3 But thou (O Lord) art my defence,
when I am hard beſtead:
My worſhip and mine honor both,
and thou holdſt up my head.
4 Then with my voice upon the Lord
I did both call and cry,
And he out of his holy hill
did hear me by and by,
5 I laid me down and quietly
I ſlept and roſe again,
For why I know aſſuredly,
the Lord will me ſuſtain.

6 If ten thousand had hem'd me in,
I could not be afraid:
For thou art still my Lord and God,
my Saviour and mine aid.
Rise up therefore, save me my God,
For now to thee I call:
7 For thou hast broke the cheeks & teeth
Of those wicked men all.

Salvation only doth belong
to thee O Lord above:
Thou dost bestow upon thy folk
thy blessing and thy love.

PSALM iiij. T. S.

O God that art my righteousnes,
Lord hear me when I call,
Thou hast set me at liberty
when I was bound and thrall.
2 Have mercy Lord therefore on me,
And grant me my requeſt:
For unto thee unceſſantly,
to day I will not reſt.

3 O mortal men how long will ye
my glory thus deſpise!
Why wander ye in vanity,
and follow after lyes?
4 Know ye that good and godly men
the Lord doth take and chuse:
And when to him I make my plaint,
he doth me not refuse.

5 Sin not, but stand in awe therefore,
examine well your heart:
And in your chamber quietly,
see you your selves convert.
6 Offer to God the sacrifice
of righteousnes, I say:
And look that in the living Lord
you put your truſt alway.

7 The greater sort crave worldly goods,
and riches do embrace:
But Lord grant us thy countenance,
thy favour and thy grace.
8 For thou thereby shalt make my heart
more joyful and more glad,
Than they that of their corn and wine
full great increase have had.

9 In peace therefore lie down will I,
taking my rest and sleep:
For thou only wilt me, O Lord,
alone in safety keep.

PSALM. v. T. S.

INcline thine ears unto my words,
O Lord my plaint consider:
2 And hear my voice, my King, my God,
to thee I make my prayer.
3 Hear me betime, Lord tarry not,
for I will have respect,
My prayer early in the morn
to thee for to direct.

4 And I will truſt through patience
in thee my God alone:
Thou art not pleas'd with wickedness,
and ill with thee dwells none.
5 And in thy sight shall never stand
these furious fools, O Lord:
Vain workers of iniquity,
thou hast always abhor'd.
6 The lyars and the flatterers
Thou shalt destroy them than:
And God will hate the blood thirsty,
and the deceitful man.
7 Therefore will I come to thine hous
trusting upon thy grace:
And reverently wil worship thee,
toward thine holy place.

8 Lord lead me in thy righteousnes,
for to confound my foes:
And eke the way that I shal walk,
before my face disclose.
9 For in their mouths there is no truth,
their heart is foul and vain:
Their throat an open sepulchre,
their tongues do gloſe and fain.

10 Destroy their false conspiracies,
that they may come to nought:
Subvert them in their heaps of sin,
which have rebellion wrought.
11 But those that put their truſt in thee
let them be glad always:
And render thanks for thy defence,
and give thy Name the praise.
12 For thou with favour wilt encrease
the just and righteous still:
And with thy grace as with a shield,
defend him from all ill.

PSALM vi. T. S.

LOrd in thy wrath reprove me not,
though I deserve thine ire:
Ne yet correct me in thy rage,
O Lord I thee desire,
2 For I am weak, therefore O Lord,
of mercy me forbear:
And heal me Lord, for why thou know'ſt
my bones do quake for fear.
3 My soul is troubled very sore,
and vexed vehemently,
But Lord how long wilt thou delay,
to cure my misery?
4 Lord turn thee to thy wonted grace,
my silly soul up take:
O save me, not for my deserts,
but for thy mercies sake.

5 For why no man among the dead
remembreth thee one whit:
Or who shal worship thee (O Lord)
in the infernal pit?
6 So grievous is my plaint and mone,
that I wax wondrous faint:
All the night long I wash my bed
with tears of my complaint.

7 My sight is dim, and waxeth old
with anguish of my heart:
For fear of those that be my foes,
and would my soul subvert.
8 But now away from me all ye
that work iniquity:
For why? the Lord hath heard the voice
of my complaint and cry.
9 He heard not only the requeſt
and prayer of my heart:

but

but it received at my hands,
and took it in good part.
20 And now my foes that vexed me,
the Lord wil soon defame:
And suddenly confound them all
to their rebuke and shame.

PSALM vij. T. S.

O Lord my God, I put my truſt
and confidence in thee:
Save me from them that me purſue:
and eke deliver me,
2 Leſt like a Lion he me tear,
and rend in pieces ſmall:
While there is none to ſuccour me
and rid me out of thrall.

3 O Lord my God if I have done
the thing that is not right:
Or elſe if I be found in fault,
or guilty in thy ſight.
4 Or to my friend rewarded ill,
or leſt him in diſtreis,
Which me purſu'd moſt cruelly,
and hated me cauſeleſs.

5 Then let my foes purſue my ſoul,
and eke my life down thruſt
Unto the earth, and alſo lay
mine honour in the duſt.
6 Start up O Lord now in thy wrath,
and put my foes to pain:
Perform the Kingdom promiſed
to me which wrong ſuſtain.

7 Then ſhall great nations come to thee,
and know thee by this thing,
If thou declare for love of them,
thy ſelf as Lord and King.
8 And as thou art of all men judge,
O Lord now judge thou me,
According to my righteouſneſs,
and mine integrity.

The ſecond Part.

9 Lord ceaſe the hate of wicked men,
and be the juſt mans guide:
by whom the ſecrets of all hearts
are ſearched and deſcri'd.
10 I take my help to come of God
in all my pain or ſmart:
That doth preſerve all thoſe that be
of pure and perfect heart.

11 The juſt man and the wicked both
God judgeth by his power:
So that he feels his mighty hand
even every day and hour.
12 Except he change his mind, I die,
for even as he ſhould ſmite,
He whets his ſword, his bow he bends,
aiming where he may hit.

13 And doth prepare his mortal darts,
his arrows keen and ſharp,
For them that do me perſecute,
whilſt he doth miſchief warp.
14 But lo, though he in travel be
of his deviliſh forecaſt:
And of his miſchief once conceiv'd,
yet brings forth nought at laſt.

15 He digs a ditch and delves it deep,
in hope to hurt his brother:
But he ſhall fall into the pit
that he dig'd up for other.
16 Thus wrong returneth to the hart
of him in whom it bred:
And all the miſchief that he wrought
ſhall fall upon his head.
17 I will give thanks to God therefore,
that judgeth righteouſly:
And with my ſong will praiſe the name
of him that is moſt high,

PSALM viij. T. S.

O God our Lord how wonderful
are thy works every where:
Whoſe fame ſurmounts in dignity,
above the heavens clear!
2 Even by the mouths of ſucking babes
thou wilt confound thy foes:
For in thoſe babes thy might is ſeen,
thy graces they diſcloſe.

3 And when I ſee the heavens high,
the works of thine own hand:
The Sun, the Moon, and all the Stars
in order as they ſtand:
4 What thing is man (Lord) think I then
that thou doſt him remember?
Or what is mans poſterity,
that thou doſt it conſider?

5 For thou haſt made him little leſs
than Angels in degree:
And thou haſt crowned him alſo
with glory and dignity.
6 Thou haſt preſer'd him to be Lord
of all thy works of wonder:
And at his feet haſt ſet all things,
that he ſhould keep them under.

7 As ſheep and neat, and all beaſts elſe
that in the fields do feed:
8 Fowls of the air, fiſh in the ſea,
and all that therein breed.
9 Therefore muſt I ſay once again,
O God that art our Lord:
How famous and how wonderful
are thy works through the world?

PSALM ix. T. S.

WIth heart and mouth unto the Lord
will I ſing laud and praiſe:
And ſpeak of all thy wondrous works,
and them declare always.
2 I will be glad, and much rejoice,
in thee O God moſt high:
And make my ſongs extol thy Name,
above the ſtarry ſkie.

3 For that my foes are driven back,
and turned unto flight:
They fall down ſtar, and are deſtroy'd
by thy great power and might.
4 Thou haſt revenged all my wrong,
my grief and all my grudge:
Thou doſt with juſtice hear my cauſe
moſt like a righteous Judge.

5 Thou doſt rebuke the heathen folk
and wicked ſo confound:

That afterward the memory
of them cannot be found.
6 My foes thou hast made good dispatch,
and all their towns destroy'd:
Thou hast their fame with them defac'd,
through all the world so wide.

7 Know now that he which is above
for evermore shall reign,
And in the seat of equity
true judgement will maintain.
8 With justice he will keep and guide
the world and every wight:
And so will yield with equity
to every man his right.

9 He is protector of the poor,
what time they be oppreſt;
He is in all adversity
their refuge and their reſt.
10 And they that know thy holy Name
therefore shall truſt in thee:
For thou forsakeſt not their suit
in their neceſsity.

The second Part.

11 Sing Psalms therefore unto the Lord,
that dwells in Sion hill:
Publiſh among all nations
his noble acts and will.
12 For he is mindful of the blood
of thoſe that be oppreſt:
Forgetting not th' afflicted heart
that seeks to him for reſt.

13 Have mercy Lord on me poor wretch,
whoſe enemies still remain:
Which from the gates of death are wont
to raiſe me up again.
14 In Sion that I might set forth
thy praiſe with heart and voice:
And that in thy salvation Lord,
my soul might still rejoyce.

15 The heathen stick fast in the pit
that they themſelves prepar'd:
And in the net that they did ſet,
their own feet fast are snar'd.
16 God shews his judgments & were good
for every man to mark:
When as ye see the wicked man
is trap'd in his own wark.

17 The wicked and deceitful men
go down to hell for ever:
And all the people of the world,
that will not God remember.
18 But sure the Lord will not forget
the poor mans grief and pain:
The patient people never look
for help of God in vain.

19 O Lord arise leſt men prevail,
that be of worldly might:
And let the heathen folk receive,
their judgment in thy sight.
20 Lord strike such terror, fear, and dread
into the hearts of them:
That they may know assuredly
they be but mortal men.

PSALM x. T. S.

WHat is the cauſe that thou, O Lord
art now ſo far from thine?
And keepeſt cloſe thy countenance
from us this troublous time?
2 The poor do periſh by the proud
and wicked mens deſire:
Let them be taken in the craft
that they themſelves conſpire.

3 For in the luſt of his own heart
th' ungodly doth delight,
So doth the wicked praiſe himſelf,
and doth the Lord deſpight.
4 He is ſo proud that right and wrong
he ſetteth all apart:
Nay, nay, there is no God, ſaith he,
for thus he thinks in heart.

5 Becauſe his wayes do proſper ſtill,
he doth thy laws neglect:
And with a blaſt doth puff againſt
ſuch as would him correct.
6 Tuſh, ruſh, ſaith he, I have no dread,
leſt mine eſtate ſhould change:
And why? for all adverſity
to him is very ſtrange.

7 His mouth is full of curſedneſs,
of fraud, deceit, and guile:
Under his tongue doth miſchief ſit,
and travel all the while.
8 He lieth hid in wayes and holes,
to ſlay the innocent:
Againſt the poor that paſs him by,
his cruel eyes are bent.

9 And like a Lion privily
lies lurking in his den:
If he may ſnare them in his net,
to ſpoil poor ſimple men.
10 And for the nonce full craftily
he croucheth down, I ſay:
So are great heaps of poor men made
by his ſtrong power his prey.

The ſecond Part.

11 Tuſh, God forgetteth this, ſaith he,
therefore I may be bold:
His countenance is caſt aſide,
he doth it not behold.
12 Ariſe, O Lord, O God in whom
the poor mans hope doth reſt:
Lift up thy hand, forget not Lord
the poor that be oppreſt.

13 What blaſphemy is this to thee,
Lord doſt thou not abhor it?
To hear the wicked in their heart,
ſay, tuſh thou car'ſt not for it?
14 But thou ſeeſt all their wickedneſs
and well doſt underſtand,
That friendleſs and poor fatherleſs
are left into thy hand.

15 Of wicked and malicious men,
then break the power for ever:
That they with their iniquity
may periſh altogether.

6 The Lord ſhall reign for evermore,
as King and God alone:
And he will chaſe the heathen folk,
out of the land each one.

7 Thou heard'ſt (O Lord) the poor mans
their prayer and requeſt: (plaint,
Their hearts thou wilt confirm until
thine ears to hear be preſt.

8 To judge the poor and fatherleſs,
and help them to their right:
That they may be no more oppreſt
by men of worldly might.

PSALM xi. T. S.

I Truſt in God, how dare ye then
ſay thus my ſoul until?
Fly hence as faſt as any fowl,
and hide you in your hill.

2 Behold the wicked bend their bows,
and make their arrows preſt,
To ſhoot in ſecret, and to hurt
the ſound and harmleſs breſt.

3 Of worldly hope all ſtays were ſhrunk,
and clearly brought to nought:
Alas the juſt and righteous man,
what evil hath he wrought!

4 But he that in his Temple is,
moſt holy and moſt high
And in the heavens hath his ſeat
of royal Majeſty.

The poor and ſimple mans eſtate
conſidereth in his minde:
And ſearcheth out full narrowly
the manners of mankinde:

5 And with a chearful countenance
the righteous man will uſe:
But in his heart he doth abhor
all ſuch as miſchief muſe.

6 And on the ſinners caſteth ſnares,
as thick as any rain:
Fire and brimſtone & whirlwinds thick,
appointed for their pain.

7 Ye ſee then how a righteous God
doth righteouſneſs embrace:
And to the juſt and upright men
ſhews forth his pleaſant face.

PSALM xii. T. S.

HElp Lord, for good and godly men
do periſh and decay:
For faith and truth from worldly men
is parted clean away.

2 Who ſo doth with his neighbor talk,
his talk is all but vain;
For every man bethinketh how
to flatter, lye, and fain.

3 But flattering and deceitful lips,
and tongues that be ſo ſtout,
To ſpeak proud words, and make great (brags
the Lord ſoon cuts them out.

4 For they ſay ſtill, we will prevail,
our tongues ſhall us extol:
Our tongues are ours, we ought to ſpeak,
what Lord ſhall us control?

5 But for the great complaint and cry
of poor and men oppreſt:
Ariſe will I, now ſaith the Lord,
and them reſtore to reſt.

6 Gods word is like to ſilver pure,
that from the earth is tri'd:
And ha h no leſs then ſeven times
in fire been purifi'd.

7 Now ſith thy promiſe is to help,
Lord keep thy promiſe then:
And ſave us now and evermore,
from this ill kinde of men.

8 For now this wicked world is full
of miſchiefs manifold:
When vanity with worldly men
ſo highly is extol'd.

PSALM xiii. T. S.

HOw long wilt thou forget me Lord
shall I nere be remembred?
How long wilt thou thy viſage hide,
as though thou were offended?

2 In heart and minde how long ſhall I
with care tormented be?
How long eke ſhall my deadly foe
thus triumph over me?

3 Behold me now, my Lord my God,
and hear me ſore oppreſt:
Lighten mine eyes, leſt that I ſleep,
as one by death poſſeſt.

4 Leſt that mine enemies ſay to me,
behold I do prevail:
Leſt they alſo that hate my ſoul,
rejoyce to ſee me quail.

5 But from thy mercy and goodneſs
my hope ſhall never ſtart:
In thy relief and ſaving health,
right glad ſhall be my heart.

6 I will give thanks unto the Lord,
and praiſes to him ſing,
Becauſe he hath heard my requeſt,
and granted my wiſhing.

PSALM xiv. T. S.

THere is no God, as fooliſh men
affirm in their mad mood:
Their driſts are all corrupt and vain,
not one of them doth good.

2 The Lord beheld from heaven high
the whole race of mankind:
And ſaw not one that ſought indeed
the living God to finde.

3 They went all wide and were corrupt
and truly there was none,
That in the world did any good,
I ſay, there was not one.

4 Is all their judgment ſo far loſt,
that all work miſchief ſtill?
Eating my people even as bread,
not one to ſeek Gods will?

5 When they thus rage, then ſuddenly
great fear on them ſhall fall:
For God doth love the righteous men,
and will maintain them all.

6 Ye mock the doings of the poor,
to their reproach and ſhame:

Because they put their trust in God,
and call upon his Name.

7 But who shall give thy people health,
and when wilt thou fulfil
Thy promise made to Israel
from out of Sion hill?
8 Even when thou shalt restore again
such as were captive led:
Then Jacob shall therein rejoyce,
and Israel shall be glad.

PSALM xv. T. S.

O Lord within thy Tabernacle,
who shall inhabit still!
Or whom wilt thou receive to dwell
in thy most holy hill?
2 The man whose life is uncorrupt,
whose works are just and straight:
Whose heart doth think the very truth,
whose tongue speaks no deceit.

3 Nor to his neighbour doth none ill,
in body, goods, or name:
Nor willingly doth move false tales,
which might impair the same.
4 That in his heart regardeth not
malicious wicked men:
But those that love and fear the Lord,
he maketh much of them.

5 His oath and all his promises
that keepeth faithfully:
Although he make his covenant so,
that he doth lose thereby.
6 That putteth not to usury
his money and his coin:
Nor for to hurt the innocent,
doth bribe or else purloin.

7 Who so doth all things as you see
that here is to be done:
Shall never perish in this world,
nor in the world to come.

PSALM xvi. T. S.

LOrd keep me, for I trust in thee,
and do confess indeed
Thou art my God, and of my goods
O Lord thou hast no need.
2 I give my goods unto the Saints
that in the world do dwell:
And namely to the faithful flock
in vertue that excel.

3 They shall heap sorrows on their heads
which run as they were mad
To offer to the idol gods,
alas it is too bad.
4 As for their bloody sacrifice,
and offerings of that sort,
I will not touch, nor yet thereof
my lips shall make report.

5 For why? the Lord the portion is
of mine inheritance:
And thou art he that dost maintain
my rent, my lot, my chance.
6 The place wherein my lot did fall,
in beauty did excel.
Mine heritage assign'd to me,
doth please me wondrous well.

7 I thank the Lord that caused me
to understand the right:
For by his means my secret thoughts
do teach me every night.
8 I set the Lord still in my sight,
and trust him over all:
For he doth stand on my right hand,
therefore I shall not fall.

9 Wherefore my heart and tongue also
do both rejoyce together:
My flesh and body rest in hope,
when I this thing consider.
10 Thou wilt not leave my soul in grave,
for Lord thou lovest me:
Nor yet wilt give thy Holy One,
corruption for to see.

11 But wilt me teach the way to life,
for all treasure and store
Of perfect joy are in thy face,
and power for evermore.

PSALM xvii. T. S.

O Lord give ear to my just cause,
attend when I complain:
And hear the prayer that I put forth,
with lips that do not fain.
2 And let the judgement of my cause,
proceed alwayes from thee:
And let thine eyes behold and clear
this my simplicity.

3 Thou hast well tri'd me in the night,
and yet could'st nothing finde
That I have spoken with my tongue,
that was not in my minde.
4 As for the works of wicked men,
and paths perverse and ill,
For love of thy most holy Name,
I have refrained still.

5 Then in thy paths that be most pure
stay me Lord and preserve:
That from the way wherein I walk,
my steps may never swerve.
6 For I do call to thee O Lord,
surely thou wilt me aid:
Then hear my prayer & weigh right well
the words that I have said.

7 O thou the Saviour of all them
that put their trust in thee:
Declare thy strength on them that spurn
against thy Majesty.
8 O keep me as thou wouldest keep
the apple of thine eye:
And under covert of thy wings
defend me secretly.

The second Part.

9 From wicked men that trouble me,
and daily me annoy:
And from my foes that go about
my soul for to destroy.
10 Which wallow in their worldly wealth
so full are they and fat,

That

That in their pride they do not spare
to speak they care not what.
11 They lie in wait where I should pass,
with craft me to confound:
And musing mischief in their mind
to cast me to the ground.
12 Much like a Lion greedily
that would his prey embrace:
Or lurking like a Lions whelp,
within some secret place.
13 Up Lord, in haste prevent my foe,
and cast him at thy feet:
Save thou my soul from the ill man,
and with the sword him smite.
14 Deliver me Lord by thy power,
out of these tyrants hands:
Which now so long time reigned have,
and kept us in their bands.
15 I mean from worldly men, to whom
all worldly goods are rife:
That have no hope nor part of joy,
but in this present life.
16 Thou of thy store their bellies fill'st
with pleasure to their mind
Their children have enough and leave
to theirs the rest behind.
17 But I shall with pure conscience
behold thy gracious face:
So when I wake I shall be full
of thine image and grace.

PSALM xviii. T. S.

O God my strength and fortitude,
of force I must love thee:
Thou art my castle and defence
in my necessity.
2 My God, my Rock in whom I trust,
the worker of my wealth:
My refuge, buckler, and my shield,
the horn of all my health.
3 When I sing laud unto the Lord,
most worthy to be serv'd;
Then from my foes I am right sure
that I shall be preserv'd.
4 The pangs of death did compass me,
and bound me every where:
The flowing waves of wickedness
did put me in great fear.
5 The sly and subtil snares of hell
were round about me set:
And for my death there was prepar'd
a deadly trapping net.
6 I thus beset with pain and grief,
did pray to God for grace:
And he forthwith did hear my plaint
out of his holy place.
7 Such is his power, that in his wrath
he made the earth to quake:
Yea the foundation of the mount
of basan for to shake.
8 And from his nostrils came a smoke,
when kindled was his ire:
And from his mouth came kindled coles
of hot consuming fire,
9 The Lord descended from above,
and bowed the heavens high:
And underneath his feet he cast
the darkness of the sky.
10 On Cherubs and on Cherubims
full royally he rode:
And on the wings of all the winds
came flying all abroad.

The second Part.

11 And like a den most dark he made
his hid and secret place:
With waters black and airy clouds
environed he was.
12 but when the presence of his face
in brightness shall appear:
Then clouds consume, and in their stead
come hail and coles of fire.
13 The fiery darts and thunder bolts
disperse them here and there:
And with his often lightenings
he puts them in great fear.
14 Lord, at thy wrath and threatnings
and at thy chiding chear,
The springs and the foundations
of all the world appear.
15 And from above the Lord sent down
to fetch me from below:
And pluck'd me out of waters great,
that would me overflow.
16 And me delivered from my foes
that would have made me thrall:
Yea from such foes as were too strong
for me to deal withal.
17 They did prevent me to oppress
in time of my great grief:
but yet the Lord was my defence,
my succor and relief.
18 He brought me forth in open place,
whereas I might be free:
And kept me safe because he had
a favour unto me.
19 And as I was an innocent,
so did he me regard,
And to the cleanness of my hands
he gave me my reward.
20 For that I walked in his ways,
and in his paths have trod:
And have not sinned wickedly
against my Lord and God.

The third Part.

21 but evermore I have respect
to his law and decree:
His statutes and commandement
I cast not out from me.
22 but pure, and clean, and uncorrupt,
appear'd before his face:
And did restrain from wickedness
and sin in any case.
23 The Lord therefore will me reward,
as I have done aright:
And to the cleanness of my hands
appearing in his sight.
24 For Lord with him that holy is,
will thou be holy too,

And with the good and vertuous men
right vertuously wilt do.
25 And to the loving and eleft
thy love thou wilt reserve:
And thou wilt use the wicked men,
as wicked men deserve.
26 For thou dost save the simple folk
in trouble when they lie:
And dost bring down the countenance
of them that look full high.

27 The Lord will light my candle so,
that it shall shine full bright:
The Lord my God will make also
my darkness to be light.
28 For by thy help an host of men
discomfit Lord I shall:
By thee I scale and over-leap
the strength of any wall.

29 Unsported are the ways of God,
his word is purely try'd:
He is a sure defence to such
as in his faith abide.
30 For who is God except the Lord?
for other there is none:
Or else, who is omnipotent
saving our God alone?

The fourth Part.

31 The God that girdeth me with strength
is he that I do mean:
That all the wayes wherein I walk,
did evermore keep clean.
32 That made my feet like to the Harts,
in swiftness of my pace:
And for my surety brought me forth
into an open place.

33 He did in order put my hands
to battle and to fight:
To break in sunder bars of brass,
he gave mine arms the might.
34 Thou teachest me thy saving health,
thy right hand is my tower:
Thy love and familiarity
doth still increase my power.

35 And under me thou makest plain
the way where I should walk:
So that my feet shall never slip,
nor stumble at a balk.
36 And fiercely I pursue and take
my foes that me annoid:
And from the field do not return
till they be all destroy'd.

37 So I suppress and wound my foes
that they can rise no more.
For at my feet they fall down flat,
I strike them all so sore.
38 For thou dost gird me w thy strength
to war in such a wise:
That they be all scattered abroad,
that up against me rise.

39 Lord thou hast put into my hands
my mortal enemies yoke:
And all my foes thou dost divide
in sunder with thy stroke.

40 They cal'd for help, but none gave ear
nor holp them with relief:
Yea to the Lord they call'd for help,
yet heard he not their grief.

The fifth Part.

41 And still like dust before the wind,
I drive them under feet:
And sweep them out like filthy clay,
that sticketh in the street.
42 Thou keep'st me from seditious folk
that still in strife are led.
And thou dost of the heathen folk
appoint me to be head.

43 A people strange to me unknown,
and yet they shall me serve:
And at the first obey my word;
whereas mine own will swerve.
44 I shall be irksome to mine own,
they will not see my light:
But wander wide out of the way,
and hide them out of sight.

45 But blessed be the living Lord,
most worthy of all praise:
That is my rock and saving health,
praised be he alwayes.
46 For God it is that gave me power
revenged for to be:
And with his holy word subdu'd
the people unto me.

47 And from my foe delivered me,
and set me above those
That cruel and ungodly were,
and up against me rose.
48 And for this cause, O Lord my God,
to thee give thanks I shall:
And sing out praises to thy Name,
among the Gentiles all:

49 That gavest great prosperity
unto the King I say:
To David thine anointed King
and to his seed for ay.

PSALM xix. T. S.

THe heavens and the firmament
do wondrously declare
The glory of God omnipotent,
his works and what they are.
2 The wondrous works of God appear
by every dayes success:
The nights likewise which their race run
the self-same thing express.

3 There is no language, tongue, or speech
where their sound is not heard:
In all the earth and coasts thereof
their knowledge is conferr'd.
4 In them the Lord made for the Sun
a place of great renown:
Who like a bridegroom ready trim'd,
doth from his chamber come.

5 And as a valiant champion,
who for to get a prize,
With joy doth haste to take in hand,
some noble enterprize

6 And

6 And all the skie from end to end
be compasseth about:
Nothing can hide it from his heat,
but he will finde it out.

7 How perfect is the law of God,
how is his Covenant sure:
Converting souls, and making wise
the simple and obscure?
8 Just are the Lords commandements,
and glad both heart and minde:
His precepts pure, and giveth light
to eyes that be full blinde.

9 The fear of God is excellent,
and doth endure for ever:
The judgements of the Lord are true,
and righteous altogether:
10 And more to be embrac'd alway
then fined gold I say:
The honey and the honey-comb
are not so sweet as they.

11 By them thy servant is forewarn'd
to have God in regard:
And in performance of the same,
there shall be great reward.
12 But Lord what earthly man doth know
the errors of his life?
Then cleanse me from my secret sins,
which are in me most rife.

13 And keep me that presumptuous sins
prevail not over me:
And so shall I be innocent,
and great offences free.
14 Accept my mouth, and eke my heart
my words and thoughts each one:
For my Redeemer and my strength,
O Lord thou art alone.

PSALM xx. T. S.

IN trouble and adversity,
the Lord God hear thee still:
The Majesty of Jacobs God
defend thee from all ill.
2 And send thee from his holy place
his help at every need:
And so in Sion stablish thee,
and make thee strong indeed.

3 Remembring well the sacrifice,
that now to him is done:
And so receive right thankfully,
thy burnt-offerings each one.
4 According to thy hearts desire,
the Lord grant unto thee:
And all thy counsel and device,
full well perform may he.

5 We shall rejoyce when thou us savest,
and our banners display
Unto the Lord, which thy requests
fulfilled hath alway.
6 The Lord will his anointed save,
I know well by his grace:
And send him help by his right hand
out of his holy place.

7 In chariots some put confidence,
and some in horses trust:
But we remember God our Lord,
that keepeth promise just.
8 They fall down flat, but we do rise
and stand up stedfastly:
9 Now save and help us Lord and King
on thee when we do cry.

PSALM xxi. T. 5.

O Lord how joyful is the King,
in thy strength and thy power!
How vehemently doth he rejoyce
in thee his Saviour?
2 For thou hast given unto him
his godly hearts desire:
To him nothing thou hast deni'd,
of that he did require.

3 Thou didst prevent him with thy gifts
and blessings manifold:
And thou hast set upon his head
a crown of perfect gold.
4 And when he asked life of thee,
thereof thou mad'st him sure:
To have long life, yea such a life
as ever shall endure.

5 Great is his glory by thy help,
thy benefit and aid:
Great worship and great honour both
thou hast upon him laid.
6 Thou wilt give him felicity,
that never shall decay:
And with thy chearful countenance
will comfort him alway.

7 For why, the King doth strongly trust
in God for to prevail:
Wherefore his goodness and his grace
will not that he shall quail.
8 But let thine enemies feel thy force,
and those that thee withstand,
Finde out thy foes, and let them feel
the power of thy right hand.

9 And like an oven burn them Lord,
in fiery flame and fume:
Thine anger shall destroy them all,
and fire shall them consume.
10 And thou shalt root out of the earth
their fruit that should increase:
And from the number of thy folk
their seed shall end and cease.

11 For why, much mischief did they muse
against thy holy Name:
Yet did they fail and had no power
for to perform the same.
12 But as a mark thou shalt them set
in a most open place:
And charge thy bow strings readily
against thine enemies face.

13 Be thou exalted Lord therefore,
in thy strength every hour:
So shall we sing right solemnly,
praising thy might and power.

PSALM xxii. T. S.

O God my God, wherefore dost thou
forsake me utterly,

And helpeſt not when I do make
my great complaint and cry?
2 To thee my God even all day long
I do both cry and call:
I ceaſe not all the night, and yet
thou heareſt not at all.

3 Even thou that in thy Sanctuary,
and holy place doſt dwell:
Thou art the comfort and the joy,
and glory of Iſrael.
4 And he in whom our fathers old
had all their hope for ever:
And when they put their truſt in thee,
thou didſt them aye deliver.

5 They were delivered ever when
they called on thy Name:
And for the faith they had in thee,
they were not put to ſhame
6 but I am now become a worm,
more like than any man:
An out-caſt whom the people ſcorn,
with all the ſpite they can.

7 All men deſpiſe as they behold
me walking on the way:
They grin, they mow, they nod their heads,
and on this wiſe they ſay:
8 This man did glory in the Lord,
his favour and his love:
Let him redeem and help him now,
his power if he will prove.

9 but Lord out of my mothers womb,
I came by thy beheſt:
Thou didſt preſerve me ſtill in hope,
while I did ſuck her breſt.
10 I was committed from my birth,
with thee to have abode:
Since I was in my mothers womb,
thou haſt been ere my God.

The ſecond Part.

11 Then Lord depart not now from me,
in this my preſent grief:
Since I have none to be my help,
my ſuccour and relief.
12 So many bulls do compaſs me,
that be full ſtrong of head:
Yea bulls ſo fat, as though they had
in Baſhan field been fed.

13 They gape upon me greedily,
as though they would me ſlay:
Much like a Lion roaring out,
and ramping for his prey.
14 but I drop down like water ſhed,
my joynts in ſunder break:
My heart doth in my body melt,
like wax againſt the heat.

15 And like a potſherd dri'th my (ſtrength
my tongue it cleaveth faſt
unto my jaws, and I am brought
to duſt of death at laſt.
16 And many dogs do compaſs me,
and wicked counſel eke
conſpire againſt me curſedly,
they pierce my hands and feet,

17 I was tormented, ſo that I
might all my bones have told;
Yet ſtill upon me they do look,
and ſtill they me behold.
18 My garments they divided eke
in parts among them all:
And for my coat they did caſt lots,
to whom it might befal.

19 Therefore I pray thee be not far
from me at my great need:
But rather fith thou art my ſtrength,
to help me Lord make ſpeed.
20 And from the ſword Lord ſave my ſoul
by thy might and thy power:
And keep my ſoul thy darling deer,
from dogs that would devour.

21 And from the Lions mouth that would
me all in ſunder ſhiver;
And from the horns of Unicorns
Lord ſafely me deliver.
22 Then ſhall I to my brethren all
thy Majeſty record:
And in thy Church ſhall praiſe the Name
of thee the living Lord.

The third Part.

23 All ye that fear him praiſe the Lord,
thou Jacob honour him:
And all ye ſeed of Iſrael
with reverence worſhip him.
24 For he deſpiſeth not the poor,
he turneth not awry
His countenance when they do call,
but granteth to their cry.

25 Among the folk that fear the Lord,
I will therefore proclaim
Thy praiſe, and keep my promiſe made
for ſetting forth thy Name.
26 The poor ſhall eat and be ſuffic'd
and thoſe that do endeavour
To know the Lord, ſhall praiſe his Name,
their hearts ſhall live for ever.

27 All coaſts of th' earth ſhall praiſe the (Lord,
and turn to him for grace:
The heathen folk ſhall worſhip him
before his bleſſed face.
28 The Kingdom of the Heathen folk
the Lord ſhall have therefore:
And he ſhall be their governour,
and King for evermore.

29 The rich man of his goodly gifts,
ſhall feed and taſte alſo:
And in his preſence worſhip him,
and bow their knees full low.
30 And all that ſhall go down to duſt
of life by him ſhall taſte:
My ſeed ſhall ſerve and praiſe the Lord,
while any world ſhall laſt.

31 My ſeed ſhall plainly ſhew to them
that ſhall be born hereafter,
His juſtice and his righteouſneſs,
and all his works of wonder.

PSALM

Psalm xxiij. W. W.

THe Lord is only my supporr,
and he that doth me feed:
How can I then lack any thing,
whereof I stand in need?
2 He doth me fold in cotes most safe,
the tender grass fast by:
And after drives me to the streams
which run most pleasantly.
3 And when I feel my self near lost,
then doth he me home take:
Conducting me in his right paths,
even for his own Names sake.
4 And though I were even at deaths door
yet would I fear none ill:
For with thy rod and shepherds crook,
I am comforted still.
5 Thou hast my table richly deck'd,
in despight of my foe:
Thou hast my head with balm refresh'd
my cup doth overflow.
6 And finally while breath doth last,
thy grace shall me defend:
And in the house of God will I
my life for ever spend.

Another of the same by T. S.

MY shepherd is the living Lord,
nothing therefore I need:
In pastures fair with waters calm,
he sets me for to feed.
2 He did convert and glad my soul,
and brought my mind in frame
To walk in paths of righteousness,
for his most holy Name.
3 Yea though I walk in vale of death,
yet will I fear none ill:
Thy rod, thy staff doth comfort me,
and thou art with me still.
4 And in the presence of my foes,
my table thou shalt spread:
Thou shalt (O Lord) fill full my cup,
and eke anoint my head.
5 Through all my life thy favor is
so frankly shewed to me:
That in thy house for evermore
my dwelling place shall be.

PSALM xxiv. J. H.

THe earth is all the Lords, with all
her store and furniture:
Yea his is all the world, and all
that therein doth endure.
2 For he hath safly founded it,
above the seas to stand:
And laid alow the liquid floods,
to flow beneath the land.
3 For who is he O Lord that shall
ascend into thy hill?
Or pass into thy holy place,
there to continue still. (heart
4 Whose hands are harmless, and whose
no spot there doth defile.
His soul not set on vanity,
who hath not sworn to guile,
5 Him that is such an one, the Lord
shall place in blisful plight:
And God his God and Saviour
shall yield to him his right.
6 This is the brood of travellers,
in seeking of his grace:
As Jacob did the Israelites,
in that time of his race.
7 Ye Princes ope your gates, stand ope
the everlasting gate:
For there shall enter in thereby
the King of glorious state.
8 Who is the King of glorious state,
the strong and mighty Lord:
The mighty Lord in battel stout,
and trial of the sword.
9 Ye Princes ope your gates, stand ope
the everlasting gate:
For there shall enter in thereby
the King of glorious state.
10 Who is the King of glorious state?
the Lord of hosts it is:
The Kingdom and the royalty
of glorious state is his

PSALM xxv. T. S.

I Lift my heart to thee,
my God and guide most just:
Now suffer me to take no shame,
for in thee do I trust.
2 Let not my foes rejoyce,
nor make a scorn of me:
And let them not be overthrown,
that put their trust in thee.
3 but shame shall them befal,
which harm them wrongfully;
Therefore thy paths and thy right ways
unto me Lord descry.
4 Direct me in thy truth,
and teach me I thee pray:
Thou art my God and Saviour,
on thee I wait alway.
5 Thy mercies manifold,
I pray thee, Lord, remember,
And eke thy pity plentiful
for they have been for ever.
6 Remember not the faults
and frailty of my youth:
Remember not how ignorant
I have been of thy truth.
Nor after my deserts
let me thy mercy find:
but of thine own benignity,
Lord have me in thy minde.
7 His mercy is full sweet,
his truth a perfect guide:
Therefore the Lord will sinners teach,
and such as go aside.
8 The humble he will reach
his precepts for to keep:
He will direct in all his ways,
the lowly and the meek.
9 For all the ways of God,
are truth and mercy both

To them that keep his Testament,
the witness of his troth.

The second Part.

10 Now for thy holy Name,
O Lord, I thee intreat,
To grant me pardon for my sin,
for it is wondrous great.
11 Who so doth fear the Lord,
the Lord will him direct:
To lead his life in such a way
as he doth best accept.

12 His soul shall evermore
in goodness dwell and stand:
His seed and his posterity
inherit shall the Land.
13 All those that fear the Lord,
know his secret intent:
And unto them he doth declare
his Will and Testament.

14 Mine eyes and eke my heart
to him I will advance:
That pluck'd my feet out of the snare
of sin and ignorance.
15 With mercy me behold,
to thee I make my moan:
For I am poor and desolate,
and comfortless alone.

16 The troubles of my heart,
are multipli'd indeed:
Bring me out of this misery,
necessity and need.
17 Behold my poverty,
mine anguish and my pain:
Remit my sin and mine offence,
and make me clean again.

18 O Lord, behold my foes
how they do still increase:
Pursuing me with deadly hate,
that fain would live in peace.
19 Preserve and keep my soul,
and eke deliver me:
And let me not be overthrown,
because I trust in thee.

20 Let my simple pureness
me from my enemies shend:
Because I look as one of thine,
that thou should'st me defend.
21 Deliver, Lord, thy folk,
and send them some relief,
I mean thy chosen Israel,
from all their pain and grief.

PSALM xxvi. T. S.

LOrd be my judge and thou shalt see,
my paths be right and plain:
I trust in God, and hope that he
will strength me to remain.
2 Prove me my God, I thee desire,
my ways to search and try:
As men do prove their gold with fire,
my reins and heart espy.

3 Thy goodness laid before my face,
I durst behold always:
For of thy truth I tread the trace,
and will do all my days.
4 I do not lust to haunt or use,
with men whose deeds are vain:
To come in house I do refuse,
with the deceitful train.

5 I much abhor the wicked sort,
their deeds I do despise:
I do not once to them resort,
that hurtful things devise.
6 My hands I wash, and do proceed
in works to walk upright:
Then to thine Altar I make speed
to offer there in sight.

7 That I may speak and preach the praise
that doth belong to thee:
And so declare how wondrous ways
thou hast been good to me.
8 O God thy house I love most dear,
to me it doth excell:
I have delight, and would be near
whereas thy grace doth dwell.

9 O shut not up my soul with them,
in sin that take their fill:
Nor yet my life among those men,
that seek much blood to spill.
10 Whose hands are heapt with craft and guile
their lives thereof are full:
And their right hand with wrench and wile
for bribes doth pluck and pull.

11 But I in righteousness intend
my time and dayes to serve:
Have mercy Lord, and me defend,
so that I do not swerve:
12 My foot is staid for all affayes,
it standeth well and right:
Wherefore to God will I give praise
in all the peoples sight.

PSAL. xxvii. J. H.

THe Lord is both my health and light
shall man make me dismaid?
Sith God doth give me strength & might
why should I be afraid? (strength
2 While that my foes with all their
begin with me to brawl,
And think to eat me up at length,
themselves have caught the fall.

3 Though they in camp against me lie,
my heart is not afraid:
In battle pight if they will try,
I trust in God for aid.
4 One thing of God I do require,
that he would not deny:
For which I pray and will desire,
till he to me apply.

5 That I within his holy place
my life throughout may dwell
To see the beauty of his face,
and view his temple well,
6 In time of dread he shall me hide,
within his place most pure:
And keep me secret by his side,
as on a rock most sure,

7 At

At length I know the Lords good grace
shall make me strong and stout,
My foes to foil and clean deface,
that compass me about.
8 Therefore within his house will I
give sacrifice of praise:
With Psalms and Songs I will apply
to laud the Lord always.

The second Part.

9 Lord hear the voice of my request,
for which to thee I call,
Have mercy Lord on me oppress,
and send me help withal.
10 My heart doth knowledge unto thee,
I sue to have thy grace:
Then seek my face saith thou to me,
Lord I will seek thy face.

11 In wrath turn not thy face away,
nor suffer me to slide:
Thou art my help still to this day,
be still my God and guide.
12 My parents both their son forsook,
and cast me off at large:
And then the Lord himself yet took
of me the care and charge.

13 Teach me, O Lord, the way to thee,
and lead me on forth right:
For fear of such as watch for me,
to trap me if they might,
14 Do not betake me to the will
of them that be my foes;
For they surmise against me still,
false witness to depose.

15 My heart would faint, but that in me
this hope is fixed fast:
The Lord Gods good grace shall I see
in life that aye shall last. (tarry,
16 Trust still in God whose whole thou
his will abide thou must:
And he shall ease and strength thy heart,
if thou in him do trust.

PSALM xxviii. T. S.

THou art (O Lord) my strength and
the succor which I crave: (stay
Neglect me not, lest I be like
to them that go to grave.
2 The voice of thy suppliant hear
that unto thee doth cry:
When I lift up my hands unto
thy holy Ark most High.

3 Repute me not among the sort
of wicked and pervert:
That speak right fair unto their friends,
but think full ill in heart.
4 According to their handy-work,
as they deserve indeed:
And after their inventions
let them receive their meed.

5 For they regard nothing Gods work,
his law ne yet his lore:
Therefore will he them and their seed,
destroy for evermore.
6 To render thanks unto the Lord,
how great a cause have I,
My voice, my prayer, and my complaint,
that heard so willingly?

7 He is my shield and fortitude,
my buckler in distress:
My hope, my help, my hearts relief,
my song shall him confess.
8 He is our strength and our defence,
our enemies to resist:
The health and the salvation
of his elect by Christ.

9 Thy people and thine heritage
Lord bless, guide, and preserve:
Increase them Lord and rule their hearts
that they may never swerve.

PSALM xxix. T. S.

GIve to the Lord ye Potentates,
ye Rulers of the world:
Give ye all praise, honour, and strength
unto the living Lord.
2 Give glory to his holy Name,
and honour him alone:
Worship him in Majesty
within his holy throne.

3 His voice doth rule the waters all
even as himself doth please:
He doth prepare the thunder-claps,
and governs all the seas.
4 The voice of God is of great force,
and wondrous excellent:
It is most mighty in effect,
and most magnificent.

5 The voice of God doth rend and break
the Cedar-trees so long:
The Cedar-trees of Lebanon,
which are most high and strong.
6 And makes them leap like as a Calf,
or else the Unicorn:
Not only trees, but mountains great
whereon the trees are born.

7 His voice divides the flames of fire,
and shakes the wilderness:
It makes the desart quake for fear,
that called is Cadesh.
8 It makes the Hinds for fear to calve,
and makes the coverts plain:
Then in his Temple every man
his glory doth proclaim.

9 The Lord was set above the floods,
ruling the raging sea:
So shall he reign as Lord and King,
for ever and for aye.
10 The Lord will give his people power
in virtue to increase:
The Lord will bless his chosen flock
with everlasting peace.

PSALM xxx. J. H.

ALL laud and praise with heart and
O Lord I give to thee: (voice,
Which didst not make my foes rejoyce,
but hast exalted me.
2 O Lord my God to thee I cry'd
in all my pain and grief:

Thou

Thou gav'ſt an ear and didſt provide
to eaſe me with relief.

3 Of thy good will thou haſt call'd back
my ſoul from hell to ſave:
Thou didſt revive when ſtrength did lack
and kept'ſt me from the grave.
4 Sing praiſe ye Saints that prove and ſee
the goodneſs of the Lord:
In memory of his Majeſty
rejoyce with one accord.

5 For why? his anger but a ſpace
doth laſt and ſlack again:
but in his favour and his grace
alwayes doth life remain.
Though gripes of grief and pangs full ſore
ſhall lodge with us all night:
The Lord to joy ſhall us reſtore
before the day be light.

6 When I enjoy'd the world at will,
thus would I boaſt and ſay:
Tush, I am ſure to feel none ill,
this wealth ſhall not decay.
7 For thou O Lord of thy good grace
hadſt ſent me ſtrength and aid:
but when thou turn'dſt away thy face,
my mind was ſore diſmaid.

8 Wherefore again yet did I cry
to thee O Lord of might:
My God with plaints I did apply,
and pray'd both day and night.
9 What gain is in my blood (ſaid I)
if death deſtroy my dayes?
Doth duſt declare thy Majeſty,
or yet thy truth doth praiſe?

10 Wherefore my God ſome pity take,
O Lord I thee deſire:
Do not this ſimple ſoul forſake,
of help I thee require.
11 Then didſt thou turn my grief & woe
into a chearful voice:
The mourning weed thou took'ſt me fro
and mad'ſt me to rejoyce.

12 Wherefore my ſoul unceſſantly
ſhall ſing unto thy praiſe:
My Lord my God to thee will I
give laud and thanks alwayes.

PSALM xxxi. J. H.

O Lord I put my truſt in thee,
let nothing work me ſhame,
As thou art juſt deliver me,
and ſet me quit from blame.
2 Hear me O God, and that anon,
to help me make good ſpeed:
be thou my rock and houſe of ſtone,
my fence in time of need.

3 For why? as ſtones thy ſtrength is tri'd
thou art my fort and tower:
For thy Names ſake be thou my guide,
and lead me in thy power.
4 Pluck thou my feet out of the ſnare,
which they for me have laid:
Thou art my ſtrength, and all my cure
is for thy might and aid.

5 Into thy hands Lord I commit
my ſpirit which is thy due:
For why thou haſt redeemed it,
O Lord my God moſt true.
6 I hate ſuch folk as will not part
from things to be abhorr'd:
When they on trifles ſet their heart,
my truſt is in the Lord.

7 For I will in thy mercy joy,
I ſee it doth excel:
Thou ſeeſt when ought would me annoy
and know'ſt my ſoul full well.
8 Thou haſt not left me in their hand,
that would me overcharge:
but thou haſt ſet me out of band,
to walk abroad at large.

The Second Part.

9 Great grief O Lord doth me aſſail,
ſome pity on me take:
Mine eyes wax dim, my ſight doth fail
my womb for woe doth ake.
10 My life is worn with grief and pain
my years in woe are paſt:
My ſtrength is gone, and through diſdain
my bones corrupt and waſte.

11 Among my foes I am a ſcorn,
my friends are all diſmaid:
My neighbors and my kinſmen born,
to ſee me are afraid.
12 As men once dead are out of mind,
ſo am I now forgot:
As ſmall effect in me they find,
as in a broken pot.

13 I heard the brags of all the rout,
their threats my mind did fray:
How they conſpir'd and went about
to take my life away.
14 but Lord I truſt in thee for aid,
not to be over-trod:
For I confeſs and ſtill have ſaid,
thou art my Lord and God.

15 The length of all my life and age
O Lord is in thy hand:
Defend me from the wrath and rage
of them that me withſtand.
16 To me thy ſervant (Lord) expreſs,
and ſhew thy joyful face:
And ſave me Lord for thy goodneſs,
thy mercy and thy grace.

The third Part.

17 Lord let me not be put to blame,
for that on thee I call:
but let the wicked bear the ſhame,
and in their grave to fall.
18 O Lord make dumb their lips outright
which are addict to lies;
And cruelly with pride and ſpight
againſt the juſt deviſe.

19 O how great good haſt thou in ſtore
laid up full ſafe for them

That

That fear and truſt in thee therefore,
before the ſons of men! (guide
20 Thy preſence ſhall them fence and
from all proud brags and wrongs:
Within thy place thou ſhalt them hide
from all the ſtrife of tongues.

21 Thanks to the Lord that hath declar'd
on me his grace ſo far:
Me to defend with watch and ward,
as in a town of war.
22 Thus did I ſay both day and night,
when I was ſore oppreſt:
Lo I was clean caſt out of ſight,
yet heardſt thou my requeſt.

23 Ye Saints love ye the Lord, I ſay,
the faithful he doth guide:
And to the proud he doth repay
according to their pride.
24 Be ſtrong and God will ſtay your heart
be bold and have a luſt:
For ſure the Lord will take your part,
ſith ye in him do truſt.

PSALM xxxij. T. S.

1 BLeſt man is bleſt whoſe wickedneſs
the Lord hath clean remitted:
And he whoſe ſin and wickedneſs
is hid and alſo covered.
2 And bleſt is he to whom the Lord
imputeth not his ſin:
Which in his heart hath hid no guile,
nor fraud is found therein.

3 For whilſt that I kept cloſe my ſin
in ſilence and conſtraint:
My bones did wear and waſte away
with daily moan and plaint.
4 For night and day thy hand on me
ſo grievous was and ſmart,
That all my blood and humours moiſt
to drineſs did convert.

5 I did therefore confeſs my faults,
and all my ſins diſcover,
Then thou, O Lord, didſt me forgive,
and all my ſins paſs over.
6 The humble man ſhall pray therefore,
and ſeek thee in due time:
So that the floods of waters great
ſhall have no power on him.

7 When trouble and adverſity
do compaſs me about:
Thou art my refuge and my joy,
and thou doſt rid me out.
8 Come hither and I will thee teach
how thou ſhalt walk aright:
I will thee guide, as I my ſelf
have learn'd by proof and ſight.

9 Be not ſo rude and ignorant
as is the horſe and mule:
Whoſe mouth without a rein or bit
from harm thou canſt not rule.
10 The wicked man ſhall manifold
ſorrows and griefs ſuſtain:
But unto him that truſts in God,
his goodneſs ſhall remain.

11 Be merry therefore in the Lord,
ye juſt lift up your voice:
And ye of pure and perfect heart,
be glad and eke rejoyce.

PSALM xxxiij. J. H.

YE righteous in the Lord rejoyce,
it is a ſeemly ſight,
That upright men with thankful voice
ſhould praiſe the Lord of might.
2 Praiſe ye the Lord with harp and ſong,
in Pſalms and pleaſant things:
With Lute and Inſtrument among,
that ſoundeth with ten ſtrings.

3 Sing to the Lord a ſong moſt new,
with courage give him praiſe:
4 For why his word is ever true,
his works and all his wayes.
5 To judgement equity and right,
he hath a great good will:
And with his gifts he doth delight
the earth throughout to fill.

6 For by the word of God alone
the heavens all were wrought:
Their hoſts and powers every one
his breath to paſs hath brought.
7 The waters great gathered hath he
on heaps within the ſhore:
And hid them in the depth to be,
as in a houſe of ſtore.

8 All men on earth both leaſt and moſt
fear God and keep his Law:
Ye, that inhabit in each coaſt,
dread him and ſtand in awe.
9 What he commanded wrought it was
at once with preſent ſpeed:
What he doth will is brought to paſs
with full effect indeed.

10 The counſels of the nations rude
the Lord doth bring to nought:
He doth defeat the multitudes
of their device and thought.
11 But his decrees continue ſtill,
they never ſlack nor ſwage:
The motions of his mind and will
take place in every age.

The ſecond Part.

12 And bleſt are they to whom the Lord
as God and guide is known:
Whom he doth chooſe of meer accord,
to take them as his own.
13 The Lord from heaven caſt his ſight,
on men morral by birth:
14 Conſidering from his ſeat of might
the dwellers on the earth.

15 The Lord I ſay whoſe hand hath wrought
mans heart, and doth it frame:
For he alone doth know the thought
and working of the ſame.
16 A King that truſteth in his hoſt
ſhall nought prevail at length:
The man that of his might doth boaſt,
ſhall fall for all his ſtrength.

17 The

17 The troops of horsemen eke shall fall,
their sturdy steeds shall sterve:
The strength of horse shall not prevail,
the rider to preserve.
18 But lo the eyes of God intend
and watch to aid the just:
With such as fear him to offend,
and on his goodness trust.

19 That he of death and great distress
may set their souls from dread;
And if that dearth their land oppress,
in hunger them to feed.
20 Wherefore our soul doth whole depend
on God our strength and stay,
He is our shield us to defend,
and drive all darts away.

21 Our soul in God hath joy and game,
rejoycing in his might:
For why, in his most holy Name
we hope and much delight.
22 Therefore let thy goodness, O Lord
still present with us be:
And we always with one accord,
do only trust in thee.

PSALM xxxiv. T.S.

I Will give laud and honor both
unto the Lord always:
And eke my mouth for evermore
shall speak unto his praise.
2 I do delight to laud the Lord
in soul, and eke in voice:
That humble men and mortified
may hear and so rejoyce.

3 Therefore see that ye magnifie
with me the living Lord:
And let us now exalt his Name
together with one accord.
4 For I my self besought the Lord,
he answered me again:
And me deliver'd incontinent,
from all my fear and pain.

5 Who so they be that him behold,
shall see his light most clear,
Their countenance shall not be dasht,
they need it not to fear.
6 This silly wretch for some relief,
unto the Lord did call:
Who did him hear without delay,
and rid him out of thrall.

7 The Angel of the Lord doth pitch
his tents in every place:
To save all such as fear the Lord,
that nothing them deface.
8 Taste and consider well therefore,
that God is good and just:
O happy man that maketh him
his only stay and trust.

9 Fear ye the Lord ye holy ones,
above all earthly thing:
For they that fear the living Lord,
are sure to lack nothing.
10 The Lions shall be hunger-bit,
and pin'd with famine much:
But as for them that fear the Lord,
no lack shall be to such.

The second Part.

11 Come near therefore my children dear,
and to my words give ear:
I shall ye teach the perfect way,
how ye the Lord should fear.
12 Who is the man that would live long,
and lead a blessed life?
13 See thou refrain thy tongue and lips
from all deceit and strife.

14 Turn back thy face from doing ill,
and do the godly deed:
Inquire for peace and righteousness,
and follow it with speed.
15 For why? the eyes of God above,
upon the just are bent:
His ears likewise do hear the plaint
of the poor innocent.

16 But he doth frown and bend his brow
upon the wicked train:
And cuts away the memory,
that should of them remain.
17 But when the just do call and cry,
the Lord doth hear them so,
That out of pain and misery
forthwith he lets them go.

18 The Lord is kind and straight at hand
to such as be contrite:
He saves also the sorrowful,
the poor and meek in sprite.
19 Full many be the miseries
that righteous men do suffer:
But out of all adversities
the Lord doth them deliver.

20 The Lord doth so preserve and keep
their very bones alway:
That not so much as one of them
doth perish or decay.
21 The sin shall slay the wicked man
which he himself hath wrought:
And such as hate the righteous man,
shall soon be brought to nought.

22 But they that fear the living Lord,
the Lord doth save them sound,
And who that put their trust in him,
nothing shall them confound.

PSALM xxxv. T. S.

LOrd plead my cause against my foes,
confound their force and might:
Fight on my part against all those
that seek with me to fight.
2 Lay hand upon the spear and shield,
thy self in armor dress:
Stand up for me, and fight the field,
to help me from distress.

3 Gird on thy sword, and stop the way
mine enemies to withstand,
That thou unto my soul maist say
Lo, I thy help at hand.
4 Confound them with rebuke & blame,
that seek my soul to spill;

4 Let them turn back and flee with ſhame
that think to work me ill.
5 Let them diſperſe and flee abroad,
as wind doth drive the duſt:
And that the Angel of our God,
their might away may thruſt.
6 Let all their wayes be void of light,
and ſlippery like to fall:
And ſend thine angel with thy might
to perſecute them all.
7 For why? without my fault they have
in ſecret ſet their gin:
And for no cauſe have dig'd a cave,
to take my ſoul therein.
8 When they think leaſt and have no care
O Lord deſtroy them all:
Let them be crapt in their own ſnare,
and in their miſchief fall.
9 And let my ſoul in heart and voice
in God have joy and wealth;
That in the Lord I may rejoyce,
and in his ſaving health.
10 And then my bones ſhall ſpeak and ſay,
my parts ſhall all agree:
O Lord though they do ſeem full gay,
what one is like to thee?

The ſecond Part.

11 Thou doſt defend the weak from them
that are both ſtout and ſtrong:
And rid the poor from wicked men
that ſpoil and do them wrong.
12 My cruel foes againſt me riſe,
to witneſs things untrue:
And to accuſe me they deviſe
of things I never knew.
13 Where I to them did owe good will
they quit me with diſdain:
That they ſhould pay my good with ill,
my ſoul doth ſore complain.
14 When they were ſick I mourn'd there-
and clad my ſelf in ſack: (fore
With faſting I did faint full ſore,
to pray I was not ſtack.
15 As they had been my brethren dear
I did my ſelf behave:
As one that maketh woful chear
about his mothers grave.
16 But they at my diſeaſe did joy,
and gather on a rout:
Yea, abject ſlaves at me did toy,
with mocks and checks full ſtout.
17 The belly-gods and flattering train,
that all good things deride:
At me do grin with great diſdain,
and pluck their mouths aſide.
18 Lord why wilt thou ſo long forbear,
why doſt thou ſtay and pauſe?
O rid my ſoul, mine only dear,
out of theſe Lions claws.
19 And then will I give thanks to thee,
before the Church alwayes:
And where moſt of the people be,
there will I ſhew thy praiſe,
20 Let not my foes prevail on me,
which hate me for no fault:
Nor let them wink or turn their eyes,
that cauſeleſs me aſſault.

The third Part.

21 Of peace no word they think or ſae,
their talk is all untrue:
They ſtill conſult, and would betray
all thoſe that peace enſue.
22 With open mouth they run at me,
they gape, they laugh, they ſneer:
Well, well, ſay they, our eye doth ſee
the thing that we deſire.
23 But Lord thou ſeeſt what wayes they
ceaſe not my grief to mend: (take,
Be not far off, nor me forſake,
as men that fail their friend.
24 Awake, ariſe, and ſtir abroad,
defend me in my right:
Revenge my cauſe, my Lord, my God,
and aid me with thy might.
25 According to thy righteouſneſs,
my Lord God ſet me free:
And let them not their pride expreſs,
nor triumph over me,
26 Let not their hearts rejoyce and cry,
There, there, all goeth trim:
Nor give them cauſe to ſay on high
we have our will on him.
27 Confound them with rebuke & ſhame
that joy when I do mourn:
And pay them home with ſpite & blame
that brag at me with ſcorn.
28 Let them be glad and eke rejoyce,
which love mine upright way,
And they all times with heart and voice
ſhall praiſe the Lord, and ſay,
29 Great is the Lord, and doth excel,
for why, he doth delight
To ſee his ſervants proſper well,
that is his pleaſant ſight.
30 Wherefore my tongue I will apply
thy righteouſneſs to praiſe:
Unto my Lord my God will I
ſing laud and praiſe alwayes.

PSALM xxxvj. J. H.

1 THe wicked with his works unjuſt
doth thus perſwade his heart:
That of the Lord he doth not truſt
his fear is ſet apart.
2 Yet doth he joy in his eſtate,
to walk as he began:
So long till he deſerve the hate
of God and eke of man.
3 His words are wicked, vile, and naught,
his tongue no truth doth tell,
Yet at no hand will he be taught
which way he may do well.
4 When he ſhould ſleep, then doth he muſe
his miſchiefs to fulfil:
No wicked wayes doth he refuſe,
nor nothing that is ill.

But

5 But Lord thy goodnes doth ascend
above the heavens high,
So doth thy truth it self extend
unto the cloudy skie.
6 Much more than hills so high and steep
thy justice is expreſt:
Thy judgment like to seas most deep,
thou sav'ſt both man and beast.

7 Thy mercy is above all things,
O God it doth excel:
In trust whereof as in thy wings,
the sons of men shal dwell.
8 Within thy house they shall be fed,
with plenty at their will:
Of all delights they shall be sped,
and take thereof their fill.

9 For why? the well of life so pure
doth ever flow from thee:
And in thy light we are full sure
the lasting light to see.
10 From such as thee desire to know,
let not thy grace depart:
Thy righteousnes declare and shew
to men of upright heart.

11 Let not the proud on me prevail,
O Lord of thy good grace:
Nor let the wicked me assail,
to throw me out of place.
12 but they in their device shall fall
that wicked works maintain:
They shall be overthrown withal,
and never rise again.

PSALM xxxvij. W. W.

GRudge not to see the wicked men,
in wealth to flourish still:
Nor yet envy such as to ill
have bent and set their will.
2 For as green grass and flourishing herb
are cut and wither away:
So shal their great prosperity
soon pass, fade, and decay.

3 Trust thou therefore in God alone,
to do well give thy mind:
So shalt thou have the land as thine,
and there sure food shalt find.
4 In God set all thy hearts delight,
and look what thou wouldst have,
Or else can wish in all the world,
thou needst it not to crave.

5 Cast both thy self and thine affairs,
on God with perfect trust:
And thou shalt see with patience,
the effect both sure and just.
6 Thy perfect life and godly name,
he will clear as the light:
So that the Sun even at noon days,
shall not shine half so bright.

7 Be still therefore and stedfastly
on God see thou wait then:
Nor shrinking for the prosperous state
of lewd and wicked men.

8 Shake off despight, envy and hate,
at least in any wise:
Their wicked steps avoid and flee
and follow not their guise.

9 For every wicked man will God
destroy both more and less:
But such as trust in him are sure
the land for to possess:
10 Watch but a while and thou shalt see
no more the wicked train.
No not so much as house or place
where once he did remain.

The second Part.

11 But merciful and humble men
enjoy shal sea and land:
In rest and peace they shal rejoice,
for nought shal them withstand.
12 The lewd men and malicious,
against the just conspire:
They gnash their teeth at him as men,
which do his bane desire.

13 But while the lewd men thus do think
the Lord laughs them to scorn:
For why he sees the term approach,
when they shall sigh and mourn.
14 The wicked have their swords out-
their bow eke have they bent: (drawn
To overthrow and kill the poor,
as they the right way went.

15 But the same sword shal pierce their
which was to kill the just: (heart,
Likewise the bow shall break to shivers
wherein they put their trust.
16 Doubtless the just mans poor estate
is better a great deal more:
Than all these lewd and wicked mens
rich pomp and heaped store.

17 For be their power never so strong,
God will it overthrow:
Where contrary he doth preserve
the humble men and low.
18 He sees by his great providence,
the good mens trade and way:
And will give them inheritance,
which never shal decay.

19 They shall not be discouraged,
when some are hard bestead:
When other shal be hunger bit,
they shal be clad and fed.
20 For whosoever wicked is,
and enemy to the Lord:
Shall quail, yea melt even as lambs grease
or smoke that flies abroad.

The third Part.

21 Behold the wicked borrows much,
and never pays again:
Whereas the just by liberal gifts,
makes many glad and fain.
22 For they whom God doth bless shall
the land for herritage. (have
And they whom he doth curse likewise
shall perish in his rage.

23 The

23 The Lord the juſt mans ways doth
and gives him good ſucceſs: (guide,
24 every thing he takes in hand,
he ſendeth good ad'reſs.
Though that he fall, yet is he ſure
not utterly to quail,
becauſe the Lord puts out his hand
in need and doth not fail.

25 I have been young and now am old,
yet did I never ſee
The juſt man left, nor yet his ſeed
to beg for miſery.
26 But gives alway moſt liberally,
and lends where as is need:
His children and poſterity
receive of God their meed.

27 Flee vice therefore and wickedneſs,
and vertue do embrace:
So ſhal God grant thee long to have
on earth a dwelling place.
28 For God ſo loveth equity,
and ſhews to his ſuch grace:
That he preſerveth them alway,
but ſtroyes the wicked race.

29 Whereas the good and godly men
inherit ſhall the land:
Having as Lords all things therein
in their own power and hand.
30 The juſt mans mouth ſhall ever ſpeak
of matters wiſe and nie:
His tongue doth talk to edifie,
with truth and equity.

31 For in his heart the Law of God
his Lord doth ſtill abide:
So that where ever he goes or walks,
his foot can never ſlide.
32 The wicked like a raving wolf,
the juſt man doth beſet:
By all means ſeeking him to kill,
if he fall in his net.

The fourth Part.

33 Though he ſhould fall into his hands
yet God would ſuccour ſend:
Though men againſt him ſentence give,
God would him yet defend.
34 Wait thou on God and keep his way,
he ſhall preſerve thee then:
The earth to rule, and thou ſhalt ſee
deſtroy'd theſe wicked men.

35 The wicked have I ſeen moſt ſtrong,
and plac'd in high degree:
Flouriſhing in all wealth and ſtore,
as doth the Lawrel-tree.
36 But ſuddenly he paſt away,
and lo he was quite gone:
Then I him ſought, but could not find
the place where dwelt ſuch one.

37 Mark and behold the perfect man,
how God doth him encreaſe:
For the juſt man ſhal have at length
great joy with reſt and peace.
38 As for tranſgreſſours, wo to them,
deſtroy'd they ſhall all be:
God will cut off their budding race,
and rich poſterity.

39 But the ſalvation of the juſt
doth come from God above:
Who in their trouble ſends them aid
of his meer grace and love.
40 God doth them help, ſave, and deliver
from lewd men and unjuſt:
And ſtill wil ſave them whilſt that they
in him do put their truſt.

PSALM xxxviij. J.H.

PUt me not to rebuke, O Lord,
in thy provoked ire:
Ne in thy heavy wrath, O Lord,
correct me I deſire.
2 Thine arrows do ſtick faſt in me
thy hand doth preſs me ſore:
And in my fleſh no health at all
appeareth any more.

3 And all this is by reaſon of
the wrath that I am in:
Nor any reſt is in my bones,
by reaſon of my ſin.
4 For lo my wicked doings (Lord)
above my head are gone:
A greater load than I can bear,
they lie me ſore upon.

5 My wounds ſtink and are feſtered ſo,
as loathſome is to ſee:
Which all through mine own fooliſhneſs
befalleth unto me.
6 And I in careful wiſe am brought
in trouble and diſtreſs:
That I go wailing all the day
in doleful heavineſs.

7 My loins are fill'd with ſore diſeaſe,
my fleſh hath no whole part:
8 I feeble am and broken ſore,
I roar for grief of heart.
9 Thou know'ſt (Lord) my deſire, my
are open in thy ſight, (groans
10 My heart doth pant, my ſtrength doth
mine eyes have loſt their light. (fail.

11 My lovers and my wonted friends
ſtand looking on my wo:
And eke my kinſmen far away
are me departed fro.
12 They that did ſeek my life laid ſnares
and they that ſought the way
To do me hurt, ſpake lies and thought
on miſchief all the day.

The ſecond Part.

13 But as a deaf man I became,
that cannot hear at all:
14 And as one dumb, that opens not
his mouth to ſpeak withal.
15 For all my confidence O Lord
is wholly ſet on thee:
O Lord, thou Lord that art my God,
thou ſhalt give ear to me.

16 This did I crave, that they my foes
triumph not over me:

For

For when my soul did slip, then they
did joy my fall to see.
17 And truly I poor wretch am set,
in place, a woful wight:
And ese my grievous heavines
is ever in my sight.

18 For while that I my wickedness
in humble wise confess:
And while I for my sinful deeds,
my sorrows do express:
19 My foes do still remain alive,
and mighty are also,
And they that hate me wrongfully,
in number hugely grow.

20 They stand against me, that my good
with evil do repay:
Because that good and honest things
I do ensue alway.
21 Forsake me not, O Lord my God,
be thou not far away:
22 Haste me to help, my Lord, my God,
my safety and my stay.

PSALM xxxix. J. H.

I Said I will look to my wayes,
for fear I should go wrong:
I will take heed all times that I
offend not with my tongue.
2 As with a bit I will keep fast
my mouth with force and might:
Not once to whisper all the while
the wicked are in sight.

3 I held my tongue and spake no word,
but kept me close and still:
Yea from good talk I did refrain,
but sore against my will.
4 My heart was hot within my breast,
with musing thought and doubt:
Which did increase and stir the fire,
at last these words burst out,

5 Lord number out my life and dayes
which yet I have not past,
So that I may be certifi'd,
how long my life shall last.
6 Lord thou hast pointed out my life,
in length much like a span:
Mine age is nothing unto thee,
so vain is every man.

7 Man walketh like a shade, and doth
in vain himself annoy
In getting goods, and cannot tell,
who shall the same enjoy.
8 Now Lord since things this wise do
what help do I desire? (frame,
Of truth my help doth hang on thee,
I nothing else require.

The second Part.

9 From all the sins that I have done,
Lord quit me out of hand:
And make me not a scorn to fools
that nothing understand.
10 I was as dumb, and to complain
no trouble might me move:
Because I knew it was thy work,
my patience for to prove.

11 Lord take from me thy scourge and
I can them not withstand: (plague,
I faint and pine away for fear
of thy most heavy hand.
12 When thou for sin dost man rebuke,
he waxeth woe and wan:
As doth a cloth that moths have fret,
so vain a thing is man.

13 Lord hear my suit, and give good heed
regard my tears that fall:
I sojourn like a stranger here,
as did my fathers all.
14 O spare a little, give me space
my strength for to restore:
Before I go away from hence,
and shall be seen no more.

PSALM xl. J. H.

I Waited long and sought the Lord,
and patiently did bear:
At length to me he did accord,
my voice and cry to hear.
2 He pluck'd me from the lake so deep,
out of the mire and clay:
And on a rock he set my feet,
and he did guide my way.

3 To me he taught a Psalm of praise,
which I must shew abroad:
And sing new songs of thanks always
unto the Lord our God.
4 When all the folk these things shall see
as people much afraid:
Then they unto the Lord will flee,
and trust upon his aid.

5 O blest is he whose hope and heart
doth in the Lord remain:
That with the proud do take no part
nor such as lye and fain.
6 For Lord my God thy wondrous deeds
in greatness far do pass:
Thy favor towards us exceeds
all things that ever was.

7 When I intend and do devise
thy works abroad to shew:
To such a reckoning they do rise,
thereof no end I know.
8 Burnt-offerings thou delightst not in,
I know thy whole desire,
With sacrifice to purge his sin,
thou dost no man require.

9 Meat-offerings and sacrifice
thou wouldst not have at all:
But thou (O Lord) hast open made
mine ears to hear withal.
10 But then said I, Behold and look,
I come a mean to be:
For in the volume of thy book
thus it is said of me,

11 That I (O Lord) should do thy mind
which thing doth like me well:

For

For in my heart thy law I finde
fast placed there to dwell.
11 Thy justice and thy righteousnesse
in great resorts I tell:
Behold my tongue no time doth cease,
O Lord thou knowst full well.

The second Part.

12 I have not hid within my breast,
thy goodnesse as by stealth,
But I declare and have expresst
thy truth and saving health.
13 I kept not close thy loving mind,
that no man should it know:
The truth that in thy truth I find,
to all the Church I show.

14 Thy tender mercy (Lord) from me,
withdraw thou not away,
But let thy love and verity
preserve me still for ay.
15 For I with mischiefs many a one
am sore beset about:
My sins increase, and so come on.
I cannot spy them out.
16 For why? in number they exceed
the hairs upon my head:
My heart doth faint for very dread,
that I am almost dead.
17 With speed send help and set me free,
O Lord I thee require:
Make haste with aid to succor me,
O Lord at my desire.

18 Let them sustain rebuke and shame,
that seek my soul to spill:
Drive back my foes, and them defame,
that wish and would me ill.
19 For their ill fears do them descry,
that would deface my name:
Alwayes at me they rail and cry,
fie on him, fie for shame.

20 Let them in thee have joy and wealth
that seek to thee alwayes:
That those that love thy saving health
may say, To God be praise.
21 But as for me, I am but poor,
oppresst and brought full low:
Yet thou O Lord, wilt me restore
to health, full well I know.

22 For why, thou art my hope and trust,
my refuge, help, and stay,
Wherefore my God as thou art just,
with me no time delay.

PSALM xli. T. S.

THe man is blest that careful is
the needy to consider:
For in the season perillous
the Lord will him deliver.
2 The Lord will make him safe and sound
and happy in the land:
And he will not deliver him
into his enemies hand.

3 And on his bed when he lies sick,
the Lord will him restore:
And thou, O Lord, wilt turn to health
his sickness and his sore.

4 Then in my sickness thus said I,
have mercy Lord on me,
And heal my soul, which is full woe,
that I offended thee.

5 Mine enemies with'd me ill in heart
and thus of me did say,
When shall he die, that all his name
may vanish quite away?
6 And when they come to visit me,
they ask if I do well:
But in their heart mischief they hatch,
and to their mates it tell.

7 They bite their lips and whisper so,
as though they would me charm,
And cast their speeches how to trap
me with some deadly harm.
8 Some grievous sin hath brought him to
this sickness, say they plain:
He is so low, that without doubt
rise can he not again.

9 The man also that I did trust,
with me did use deceit:
Who at my table ate my bread,
the same for me laid wait.
10 Have mercy, Lord, on me therefore,
and let me be preserv'd,
That I may render unto them
the things they have deserv'd.

11 By this I know assured'ly
to be below'd of thee,
When that mine enemies have no cause
to triumph over me.
12 But in my right thou hast me kept,
and maintained alway:
And in thy presence place alsign'd
where I shall dwell for ay.

13 The Lord the God of Israel
be praised evermore,
Even so be it (Lord) will I say,
even so be it therefore.

PSALM xlii. J. H.

LIke as the hart doth breath and bray,
the well-springs to obtain,
So doth my soul desire alway,
with thee Lord to remain.
2 My soul doth thirst, & would draw near
the living God of might:
O when shall I come and appear
in presence of his sight!

3 The tears all times are my repast,
which from mine eyes do slide,
When wicked men cry out so fast,
Where now is God thy guide?
4 Alas what grief is this to think
what freedom once I had?
Therefore my soul as at pits brink,
most heavy is and sad.

When I did march in good aray,
furnished with my train,
Unto the temple was our way,
with songs and hearts most fain.

5 My soul why art thou sad always,
and freest thus in my brest?
Trust still in God, for him to praise
I hold it ever best.

By him I have succor at need,
against all pain and grief:
He is my God which with all speed
will haste to send relief.

6 And thus my soul within me Lord,
doth faint to think upon
The land of Jordan, and record
the little hill Hermon.

The second Part.

7 One grief another in doth call
as clouds burst out their voice:
The floods of evil that do fall,
run over me with noise.

8 Yet I by day felt his goodness,
and help at all assayes:
Likewise by night I did not cease
the living God to praise.

9 I am perswaded thus to say
to him with pure pretence:
O Lord thou art my guide and stay
my rock and sure defence,
Why do I then in pensiveness,
hanging the head thus walk?
While that mine enemies me oppress,
and vex me with their talk.

10 For why? they pierce my inward parts
with pangs to be abhor'd:
When they cry out with stubborn hearts
where is thy God thy Lord?

11 So soon why dost thou faint & quail,
my soul with pain oppreit:
With thoughts why dost thy self assail,
so sore within my breft?

12 Trust in the Lord thy God always,
and thou the time shalt see
To give him thanks with laud and praise
for health restor'd to thee.

PSALM xliii. T. S.

JUdge and revenge my cause O Lord,
from them that evil be:
From wicked and deceitful men,
O Lord deliver me.

2 For of my strength thou art the God,
why putst thou me thee fro?
And why walk I so heavily
oppressed with my foe?

3 Send out thy light and eke thy truth,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.

4 Then shall I to the altar go,
of God my joy and cheer:
And on my harp give thanks to thee,
O God my God most deer.

5 Why art thou then so sad my soul,
and freest thus in my breft?
Still trust in God, for him to praise
I hold it always best.

6 By him I have deliverance
against all pain and grief:
He is my God which doth always
at need send me relief.

PSALM xliv. T. S.

OUr ears have heard our fathers tell,
and reverently record,
The wondrous works that thou hast done
in older time O Lord.

2 How thou didst cast the Gentiles out,
and stroidst them with strong hand:
Planting our fathers in their place,
and gav'st to them their land.

3 They conquered not by sword nor
the land of thy behest: (strength
But by thy hand, thy arm, and grace,
because thou lov'dst them best.

4 Thou art my King, O God, that help
Jacob in sundry wise:

5 Led with thy power, we threw down
as did against us rise. (such

6 I trusted not in bow nor sword,
they could not save me found:

7 Thou keptst us from our enemies rage,
thou didst our foes confound.

8 And still we boast of thee our God,
and praise thy holy Name:

9 Yet now thou go'st not with our host
but leavest us to shame.

10 Thou mad'st us flee before our foes
and so were over-rred:
Our enemies rob'd and spoil'd our goods
when we were sperst abroad.

11 Thou hast us given to our foes,
as sheep for to be slain:
Amongst the heathen every where
scattered we do remain.

12 Thy people thou hast sold like slaves,
and as a thing of nought:
For profit none thou hadst thereby,
no gain at all was sought.

13 And to our neighbors thou hast made
of us a laughing stock:
And those that round about us dwell,
at us do grin and mock.

The second Part.

14 Thus we serve for noise other use,
but for a common talk:
They mock, they scorn, they nod their
where ere they go or walk, (heads

15 I am asham'd continually
to hear these wicked men:
Yea so I blush that all my face
with red is covered then.

16 For why? we hear such slanderous
such false reports and lies: (words,
That death it is to see their wrongs,
their threatnings and their cries.

17 For all this we forgot not thee,
nor yet thy covenant brake:

18 We turn not back our hearts from
nor yet thy paths forsake, (thee,

19 Yet

10 Yet thou hast trod us down to dust,
where dens of dragons be:
And covered us with shade of death,
and great adversity.
20 If we had our Gods Name forgot,
and help of Idols sought, (out?
21 Would not God then have tried this
for he doth know our thought.
22 Nay, nay, for thy Names sake, O Lord,
always are we slain thus:
As sheep unto the shambles sent.
right so they deal with us.
23 Up Lord, why sleepest thou? awake,
and leave us not for all:
24 Why hidest thou thy countenance,
and dost forget our thrall?
25 For down to dust our soul is brought,
and we now at last cast:
Our belly, like as it were glued
unto the ground cleaves fast.
26 Rise up therefore for our defence,
and help us (Lord) at need
We thee beseech for thy goodness
to rescue us with speed.

PSALM xlv. I. H.

MY heart doth take in hand,
some goodly song to sing:
The praise that I shall shew therein,
pertaineth to the King.
2 My tongue shall be as quick,
his honour to indite,
As the pen of any scribe,
that useth fast to write.

3 O fairest of all men,
thy speech is pleasant pure:
For God hath blessed thee with gifts,
for ever to endure.
4 About thee gird thy sword,
O Prince of might elect:
With honour, glory, and renown
thy person pure is deckt.

5 Go forth with godly speed,
with meekness, truth, and right:
And thy right hand shall thee instruct
in works of dreadful might.
6 Thine arrows sharp and keen,
their hearts so sore shall sting:
That folk shall fall and kneel to thee,
yea all thy foes, O King.

7 Thy royal seat, O Lord,
for ever shall remain:
Because the Scepter of thy Realm
doth righteousness maintain.
8 Because thou lov'st the right,
and dost the ill detest:
God even thy God hath 'nointed thee
with joy above the rest.

9 With myrrhe and savours sweet,
thy cleathes are all besprent:
When thou dost from thy palace pass,
therein to make thee glad.
10 Kings daughters do attend
in fine and rich array:
At thy right hand the Queen doth stand
in gold and garments gay.

The second Part.

11 O daughter take good heed,
incline and give good ear:
Thou must forget thy kindred all,
and fathers house most dear.
12 Then shall the King desire
thy beauty fair and trim:
For why? he is the Lord thy God
and thou must worship him.

13 The daughters then of Tyre,
with gifts full rich to see:
And all the wealthy of the land
shall make their suit to thee.
14 The daughter of the King
is glorious to behold:
Within her closet she doth sit
all deckt with beaten gold.

15 In robes well wrought with needle
and many a pleasant thing,
With Virgins fair on her to wait,
she cometh to the King.
16 Thus are they brought with joy,
and mirth on every side,
Into the palace of the King
and there they do abide.

17 Instead of parents left,
(O Queen the case so stands)
Thou shalt have sons whom thou maist set
as Princes in all lands.
18 Wherefore thy holy Name
all ages shall record:
The people shall give thanks to thee
for evermore, O Lord.

PSALM xlvi. I. H.

THE Lord is our defence and aid,
the strength whereby we stand:
When we with war are much dismaid,
he is our help at hand. (fear)
2 Though th'earth remove we will not
though hills so high and steep
Be thrust and hurled here and there,
within the sea so deep.

3 No though the waves do rage so sore,
that all the banks it spills:
And though it overflow the shore,
and beat down mighty hills.
4 For one fair flood doth send abroad
his pleasant streams apace:
To 'freth the city of our God
and wash his holy place.

5 In midst of her the Lord doth dwell,
she can no whit decay:
All things against her that rebel,
the Lord will truely slay.
6 The heathen folk the kingdoms fear
the people make a noise:
The earth doth melt and not appear,
when God puts forth his voice.

7 The Lord of hosts doth take our part
to us he hath an eye;

Our hope of health with all our heart,
on Jacobs God doth lie.
8 Come hear & see with mind & thought,
the working of our God:
What wonders he himself hath wrought,
in all the world abroad.
9 By him all wars are hushe and gone,
which countries did conspire:
Their bows he brake, and spears each one,
their chariots burnt with fire.
10 Leave off therefore (saith he) and know
I am a God most stout:
Amongst the heathen high and low,
and all the earth throughout.
11 The Lord of hosts doth us defend,
he is our strength and power:
On Jacobs God we do depend,
and on his might and power.

PSALM xlvii. J.H.

YE people all with one accord,
clap hands and eke rejoyce:
Be glad and sing unto the Lord,
with sweet and pleasant voice.
2 For high the Lord and dreadful is
with wonders manifold:
A mighty king he is truly,
in all the earth extol'd.
3 The people shall he make to be,
unto our bondage thrall:
And underneath our feet he shall,
the nations make to fall.
4 For us the heritage he chose,
which we poss his alone:
The flourishing worship of Jacob,
his welbelovèd one.
5 Our God ascended up on high,
with joy and pleasant noise:
The Lord goes up above the skie,
with trumpets royal voice.
6 Sing praises to our God, sing praise,
sing praise, to our King:
7 For God is King of all the earth,
all skilful praises sing.
8 God on the heathen reigns and sits
upon his holy throne:
The princes of the people have
them joyned every one,
To Abrahams people, for our God
which is exalted high,
As with a buckler doth defend
the earth continually.

PSALM xlviii. J.H.

GReat is the Lord, & with great praise,
to be advanced still:
Within the city of our God,
upon his holy hill.
2 Mount Sion is a pleasant place,
it gladdeth all the land:
The City of the mighty king,
on her north-side doth stand.
3 Within the palaces thereof,
God is a refuge known:
For lo the Kings are gathered,and
together they are gone.
4 But when they did behold it so
they wondered, and they were
Astonied much, and suddenly
were driven back with fear.
5 Great terror there on them did fall,
for very woe they cry:
As doth a woman when she shall
go travel by and by.
6 As thou with Eastern wind the ships
upon the sea dost break:
So they were stroid; and even as
we heard our fathers speak;
7 So in the city of the Lord,
we saw as it was told:
Yea in the city which our God
for ever will uphold.
8 O Lord, we wait and do attend
on thy good help and grace,
For which we do all times attend
within thy holy place.
9 O Lord, according to thy Name,
for ever is thy praise:
And thy right hand, O Lord, is ful
of righteousness always.
10 Let, for thy judgments, Sion Mount
fulfilled be with joys:
And eke of Juda grant, O Lord,
the daughters to rejoyce.
11 Go walk about all Sion hill,
yea round about her go:
And tell the towers that thereupon
are builded on a row.
12 And mark ye well her bulwarks all
behold her towers there:
That ye may tell thereof to them,
that after shall be here.
13 For this God is our God, our God
for evermore is he:
Yea and unto the death also
our guider shall he be.

PSALM xlix. J.H.

ALL people hearken and give ear
to this that I shall tell:
2 Both high and low, both rich and poor,
that in the world do dwell.
3 For why my mouth shall make discourse
of many things right wise:
In understanding shall my heart
his study exercise.
4 I will incline mine ears to know
the parable so dark:
And upon all my doubtful speech,
in meeter on my harp.
5 Why should I fear adversion,
or any careful toil:
Or else my foes which at my heels
have prest my life to spoil?
6 For as for such as have riches have,
wherein their trust is most;

And they which of their treasures great,
themselves do brag and boast.
7 There is not one of them that can
his brothers death redeem;
Or that can give a price to God,
sufficient for him.

8 It is too great a price to pay,
none can thereto attain:
Or that he might his life prolong,
or not in grave remain.
9 They see wise men and vel as fools
subject unto deaths bands:
And being dead, strangers possess
their goods, their rents, their lands.

10 Their care is to build houses fair,
and so determine sure,
To make their name right great on earth,
for ever to endure.
11 Yet shall no man always enjoy
high honor, wealth, and rest:
12 But shall at length taste of deaths cup
as well as the brute beast.

The second Part.

13 And though they try their foolish
to be most lewd and vain: (thoughts,
Their children yet approve their talk,
and in like sin remain.
14 As sheep into the fold are brought,
so shall they into grave:
Death shall them eat, and in that day
the just shall Lordship have.

15 Their image and their royal port
shall fade and quite decay:
When as from house to pit they pass,
with wo and weal away.
16 But God will surely preserve me
from death and endless pain:
Because he will of his good grace,
my soul receive again.

17 If any man wax wondrous rich,
fear not, I say, therefore:
Although the glory of his house
increaseth more and more.
18 For when he dies of all these things
nothing shall he receive:
His glory will not follow him,
his pomp will take her leave.

19 Yet in this life he takes himself
the happiest under Sun:
And others likewise flatter him,
saying all is well done.
20 And presuppose he live as long
as did his fathers old:
Yet must he needs at length give place,
and be brought to deaths fold.

21 Thus man to honor God hath brought
yet doth he not consider:
But like brute beasts so doth he live,
which turn to dust and powder.

PSALM L. W. W.

THe mighty God,
th' Eternal hath thus spoke,
And all the world
he will call and provoke:
Even from the East,
and so forth to the West
2 From towards Sion,
which place he liketh best.
God will appear
in beauty most excellent:
Our God will come
before that long time be spent

3 Devouring fire
shall go before his face,
A great tempest
shall round about him trace.
4 Then shall he call
the earth and heavens bright,
To judge his folk
with equity and right,
5 Saying, Go to,
and now my Saints assemble:
My pact they keep,
their gifts do not dissemble.

6 The heavens shall
declare his righteousness,
For God is judge
of all things more and less.
7 Hear my people,
for I will now reveal:
Lift Israel,
I will thee nought conceal,
Thy God, thy God
am I, and will not blame thee,
8 For giving not
all manner offerings to me.

9 I have no need
to take of thee at all,
Goats of thy fold,
or Calf out of thy stall.
10 For all the beasts
are mine within the woods:
On thousand hills,
cattel are mine own goods,
11 I know for mine,
all birds that are on mountains:
All beasts are mine,
which haunt the fields and fountains.

12 Hungry if I were
I would not thee it tell:
For all is mine
that in the world doth dwell.
13 Eat I the flesh
of great Bulls or Bullocks
Or drink the blood
of Goats, or of the flocks?
14 Offer to God
praise and hearty thanksgiving,
And pay thy vows
unto God ever-living.

15 Call upon me,
when troubled thou shalt be:
Then will I help,
and thou shalt honor me.
16 To the wicked,
thus saith th' Eternal God,

Why dost thou preach
my laws and hests abroad?
17 Seeing thou hast
them with thy mouth abused,
And hat'st to be
by discipline reformed.
My words, I say,
thou dost reject and hate,
18 If that thou see
a thief, as with thy mate,
Thou run'st with him
and so your prey do seek:
And are all one
with bands and ruffins eke.
19 Thou giv'st thy self
to backbite and to slander:
And how thy tongue
deceives, it is a wonder.
20 Thou sitteſt musing,
thy brother for to blame:
And how to put
thy mothers son to shame.
21 These things thou didst,
and whilst I held my tongue,
Thou didst me judge,
because I staid so long,
Like to thy self:
yet though I keep long silence a
Once shalt thou feel
of thy wrongs just recompence.

22 Consider this,
ye that forget the Lord,
And fear not when
he threateneth with his word:
Left without help
I spoil you as a prey.
23 But he that thanks
offereth, praiseth me aye,
Saith the Lord God,
and he that walketh this trace,
I will him teach
Gods saving health to imbrace.

Another of the same, by J. H.

THe God of gods the Lord,
hath call'd the earth by name:
From whence the Sun doth rise, unto
the setting of the same.
2 From Sion his fair place,
his glory bright and clear:
The perfect beauty of his grace,
from thence it did appear.

3 Our God shall come in haste,
to speak he shall not doubt:
Before him shall the fire waste,
and tempest round about.
4 The heavens from on high,
the earth below likewise
He will call forth, to judge and try,
his folk he doth devise.

5 Bring forth my Saints, saith he,
my faithful flock so dear:
Which are in band and league with me,
my law to love and fear

6 And when these things are tried,
the heavens shall record,
That God is just, and all must bide
the judgement of the Lord.

7 My people, O give heed,
Israel to thee I cry:
I am thy God, thy help at need,
thou canst it not deny.
8 I do not say to thee,
thy sacrifice is slack:
Thou offerest daily unto me
much more then I do lack.

9 Think'st thou that I do need
thy cattel young or old?
Or else so much desire to feed,
on Goats out of thy fold?
10 Nay, all the beasts are mine,
in woods that eat their fils:
And thousands more of neat and kine
that run wild on the hils:

The second Part.

11 The birds that build on high,
in hils and out of sight,
And beasts that in the fields do lie,
are subject to my might.
12 Then though I hungred sore,
what need I ought of thine?
Sith that the earth with her great store,
and all therein is mine?

13 To Buls flesh have I mind,
to eat it dost thou think?
Or such a sweetness do I find,
the bloud of Goats to drink?
14 Give to the Lord his praise,
with thanks to him apply:
And see thou pay thy vows always
unto the God most high.

15 Then seek and call to me,
when ought would work thee blame:
And I will sure deliver thee,
that thou mayst praise my Name.
16 But to the wicked train,
which talk of God each day:
And yet their works are foul and vain,
to them the Lord wil say,

17 With what a face dar'st thou
my word once speak or name?
Why doth thy talk my law allow,
thy deeds deny the same?
18 Whereas for to amend
thy life thou art so slack:
My word the which thou dost pretend,
is cast behind thy back.

The third Part.

19 When thou a thief dost see,
by theft to live in wealth:
With him thou runst and dost agree
likewise to thrive by stealth.
20 When thou dost them behold
that wives and maids defile,
Thou lik'st it wel, and waxest bold
to use that life most vile,

Thy lips thou doſt apply
to ſlander, and defame:
Thy tongue is taught to craft and lie,
and ſtill doth uſe the ſame.
20 Thou ſtudieſt to revile
thy friends to thee ſo near
With ſlander thou wouldſt needs defile
thy mothers ſon moſt dear.

21 Hereat while I did wink,
as though I did not ſee:
Thou goeſt on ſtil, and ſo doſt think
that I am like to thee.
22 But ſure I wil not let
to ſtrike when I begin;
Thy faults in order I wil ſet,
and open all thy ſin.

23 Mark this I you require,
that have not God in minde:
Leſt when I plague you in mine ire,
your help be far to finde.
24 He that doth give to me
the ſacrifice of praiſe,
Doth pleaſe me wel: and he ſhall ſee
to walk in godly ways.

PSALM li. W. W.

O Lord conſider my diſtreſs,
and now with ſpeed ſome pity take,
My ſins deface, my faults redreſs
good Lord for thy great mercies ſake.
2 Waſh me, O Lord, and make me clean
from this unjuſt and ſinful act:
And purifie yet once again
my hainous crime and bloody fact.

3 Remorſe and ſorrow do conſtrain
me to acknowledge mine exceſs:
My ſin alas doth ſtil remain
before my face without releaſe.
4 For thee alone I have offended,
committing evil in thy ſight:
And if I were therefore condemned,
yet were thy judgments juſt and right.

5 It is too manifeſt alas
that firſt I was conceiv'd in ſin:
Yea of my mother ſo born was
and yet vile wretch remain therein.
6 Alſo behold, Lord, thou doſt love
the inward truth of a pure heart:
Therefore thy wiſdom from above
thou haſt revealed me to convert.

7 If thou with hyſop purge this blot,
I ſhall be cleaner then the glaſs:
And if thou waſh away my ſpot,
the Snow in whiteneſs ſhall I paſs.
8 Therefore, O Lord, ſuch joy me ſend,
that inwardly I may finde grace:
And that my ſtrength may now amend,
which thou haſt ſwag'd for my treſpaſs.

9 Turn back thy face and frowning ire,
for I have felt enough thy hand:
And purge my ſins I thee deſire
which do in number paſs the ſand.
10 Make new my heart within my breſt,
and frame into thy holy wil,
Thy conſtant ſpirit in me let reſt,
which may theſe raging enemies kil.

The ſecond Part.

11 Caſt me not, Lord, out from thy face
but ſpeedily my torments end:
Take not from me thy ſpirit of grace,
which may from dangers me defend.
12 Reſtore me to thoſe joys again,
which I was wont in thee to find:
And let me thy free ſpirit retain,
which unto thee may ſtir my mind.

13 Thus when I ſhall thy mercies know,
I ſhall inſtruct others therein:
And men that are likewiſe brought low
by mine example ſhall flee ſin.
14 O God that of my health art Lord,
forgive me this my bloody vice:
My hearte and tongue ſhall then accord
to ſing thy mercies and juſtice.

15 Touch thou my lips, my tongue unty,
O Lord, which art the only key:
And then my mouth ſhall teſtifie
thy wondrous works and praiſe alway.
16 And as for outward ſacrifice,
I would have offered many a one:
But thou eſteem'ſt them of no price,
and therein pleaſure tak'ſt thou none.

17 The heavy heart the minde oppreſſed,
O Lord, thou never doſt reject;
And to ſpeak truth it is the beſt,
and of all ſacrifice the effect.
18 Lord, unto Sion turn thy face,
pour out thy mercies on thy hil:
And on Jeruſalem thy grace,
buil'd up the wals and love it ſtil.

19 Thou ſhalt accept then our offrings,
of peace and righteouſneſs I ſay:
Yea calves and many other things,
upon thine altar wil we lay.

Another of the ſame, by I. H.

HAve mercy on me Lord, after
thy great abounding grace;
After thy mercies multitude,
do thou my ſins deface,
2 Yea waſh me more from mine offence,
and cleanſe me from my ſin:
For I do know my faults, and ſtil
my ſin is in mine eyne.

3 Againſt thee, thee alone, I have
offended in this caſe:
And evil have I done before
the preſence of thy face.
4 That in the things that thou haſt doun
upright thou mayſt be tryed:
And eke in judgment that the doom
may paſs upon thy ſide.

5 Behold in wickedneſs, my kinde
and ſhape I did receive;
And lo my ſinful mother eke,
in ſin did me conceive.

6 But lo, the truth in inward parts
Is pleasant unto thee:
And secrets of thy wisdom thou
revealed hast to me.

7 With hyssop, Lord, besprinkle me
I shall be cleansed so:
Wash thou me, and so I shall
be whiter than the snow.

8 Of joy and gladness make thou me
to hear the pleasant voice:
That so the bruised bones which thou
hast broken may rejoyce.

9 From the beholding of my sins,
Lord turn away thy face:
And all my deeds of wickedness
do utterly deface:

10 O God, create in me a heart,
unspotted in thy sight:
And eke within my bowels, Lord,
renue a stable spirit.

11 Ne cast me from thy sight nor take
thy holy Spirit away:
The comforts of thy saving health
give me again I pray.

12 With thy sweet spirit establish me,
and I will teach therefore
Sinners thy ways, and wicked shall
be turned to thy lore.

The second Part.

13 O God that art God of my health,
from blood deliver me:
That praises of thy righteousness
my tongue may sing to thee.

14 My lips that yet fast closed be,
do thou O Lord, unclose:
The praise of thy Majesty,
my mouth shall so disclose.

15 I would have offered sacrifice,
if that had pleased thee:
But pleased with burnt offerings,
I know thou wilt not be.

16 A troubled spirit is sacrifice
delightful in God's eyes:
A broken and an humble heart,
God, thou wilt not despise.

17 In thy good will deal gently, Lord,
to Sion, and withall
Grant, that of thy Jerusalem
uprear'd may be the wall.

18 Burnt-offerings, gifts, and sacrifice
of justice in that day
Thou shalt accept, and calves they shall
upon thine altar lay.

PSALM liii. J. H.

WHy dost thou tyrant boast abroad,
thy wicked works to praise?
Dost thou not know there is a God,
whose mercies last always?

2 Why doth thy mind yet still devise,
such wicked wiles to warp?
Thy tongue untrue in forging lies,
is like a razor sharp.

3 On mischief why feast thou thy mind,
and wilt not walk upright?
Thou hast more lust false rules to find,
than bring the truth to light.

4 Thou dost delight in fraud and guile,
in mischief, blood, and wrong:
Thy lips have learn'd the flattering stile,
O false deceitful tongue.

5 Therefore shall God for aye confound,
and pluck thee from thy place:
Thy seed root out from off the ground,
and so shall thee deface.

6 The just when they behold thy fall,
with fear will praise thee, Lord,
And in reproach of thee withall
cry out with one accord.

7 Behold the man that would not take
the Lord for his defence:
But of his goods his god did make,
and trust his corrupt sense.

8 But I as Olive fresh and green,
shall spring and spread abroad,
For why? my trust all times hath been
upon the living God.

9 For this therefore will I give praise
to thee with heart and voice:
I will set forth thy name always,
wherein thy Saints rejoyce.

PSALM liii. T. S.

THe foolish man in that which he
within his heart hath said:
That there is any God at all,
hath utterly denaid.

2 They are corrupt, and they also
a hainous work have wrought:
Among them all there is not one
of good that worketh ought.

3 The Lord look'd down on sons of men
from heaven all abroad;
To see if any were that would
be wise and seek for God.

4 They are all gone out of the way,
they are corrupted all:
There is not one doth any good,
there is not one at all.

5 Do not all wicked workers know,
that they do feed upon
My people, as they feed on bread?
the Lord they call not on.

6 Even there they were afraid and stood
with trembling all dismaid:
Whereas there was no cause at all,
why they should be afraid.

7 For God his bones that thee besieg'd,
hath scattered all abroad:
Thou hast confounded them, for they
rejected are of God.

8 O Lord give thou thy people health,
and thou, O Lord, fulfil
Thy promise made to Israel,
from out of Sion hill.

9 When

6 When God his people shall restore,
that exil were captive led:
Then Jacob shall therein rejoyce,
and Israel shall be glad.

PSALM liv. J. H.

God save me for thy holy Name,
and for thy goodnes's sake:
2 Do me the strength Lord of the same,
I do my cause betake.
3 Regard, O Lord, and give an ear
to me when I do pray:
Bow down thy self to me and hear
the words that I do say.
4 For strangers up against me rise,
and tyrants vex me still:
Which have not God before their eyes,
they seek my soul to spill.
5 But lo, my God doth give me aid,
the Lord is strait at hand:
With them by whom my soul is staid,
the Lord doth ever stand.
6 With plagues repay again all those
for me that lie in wait:
And in thy truth destroy my foes
with their own snare and bait.
7 An offering of free heart and will,
then I to thee shall make:
And praise thy Name, for therein still
great comfort I do take.
8 O Lord at length do me set free
from them that craft conspire:
And now mine eye with joy doth see
on them my hearts desire

PSALM lv. J. H.

O God give ear and do apply
to hear me when I pray:
And when to thee I call and cry,
hide not thy self away.
2 Take heed to me, grant my request,
and answer me again:
With plaints I pray full sore oppreſt,
great grief doth me constrain.
3 Because my foes with threats & cries,
oppress me through despight:
And so the wicked sort likewise
to vex me have delight.
4 For they in counsel do conspire,
to charge me with some ill:
So in their hasty wrath and ire
they do pursue me still.
5 My heart doth faint for want of breath
it panteth in my breſt:
The terrors and the dread of death,
do work me much unrest.
6 Such dreadful fear on me doth fall,
that I therewith do quake:
Such horror wherewith me withall,
that I no rest can make.
7 But I did say, Who will give me
the swift and pleasant wings
Of some fair Dove, that I may flee,
and rest me from these things?
8 Lo then I would go far away
to flee I would not cease:
And I would hide my self and stay
in some great wilderness.
9 I would be gone in all the haste,
and not abide behind:
That I were quit and overpast
these blasts of boisterous wind.
10 Divide them Lord, and from them pull
their deviliſh double tongue:
For I have spied their City full
of rapine, strife, and wrong.
11 Which things both night and day
do close her as a wall: (throughout
In midst of her is mischief flout,
and sorrow eke withall.
12 Her inward parts are wicked plains,
her deeds are much too vile:
And in her streets there doth remain
all crafty fraud, and guile.

The second Part.

13 If that my foe did seek my shame,
I might it well abide:
From open enemies check and blame,
somewhere I could me hide.
14 But thou it wast, my fellow dear,
which friendship didst pretend;
And didst my secret counsel hear,
as my familiar friend.
15 With whom I had delight to talk
in secret and abroad:
And together oft did walk
within the house of God.
16 Let death in haste upon them fall,
and send them quick to hell:
For mischief raigneth in the hall,
and parlour where they dwell.
17 But I unto my God will cry,
to him for help I flee:
The Lord will help me by and by,
and he will succour me.
18 At morning, noon, and even tydes
unto the Lord I pray:
When I so instantly have cride,
he doth not say me nay.
19 To peace he shall restore me yet,
though war be now at hand:
Although the number be full great,
that would against me stand.
20 The Lord that first & last doth raign
both now and evermore,
Will hear when I to him complain,
and punish them full sore.
21 For sure, there is no hope that they
to turn will once accord:
For why? they will not God obey,
nor yet do fear the Lord. (hands
22 Upon their friends they laid their
which were in covenant knit:
Of friendship to neglect the bands,
they pass or care do whit.

23 Whilesthey have war within their hearts
as butter are their words:
21 although their words were smooth as oyl,
they cut as sharp as swords.
24 Cast thou thy care upon the Lord,
and he shall nourish thee:
For in no wise will he accord
the just in thrall to see.
25 But God shall cast them deep in pit,
that thirst for blood always:
He will no guileful man permit
to live out half his days.
26 Through such be quite destroy'd and (gone
in thee, O God, I trust;
I shall depend thy Grace upon,
with all my heart and lust.

PSALM lvi. J. H.

HAve mercy Lord on me I pray,
for man would me devour:
He fighteth with me day by day,
and troubleth me each hour.
2 Mine enemies daily enterprise
to swallow me out right:
To fight against me many rise,
O thou most high of might.
3 When they would make me most afraid
with boasts and brags of pride:
I trust in thee alone for aid,
by thee I will abide.
4 Gods promise I do minde and praise,
O Lord, I stick to thee:
I do not care at all affays,
what flesh can do to me.
5 What things I either did or spake,
they wrest them at their will:
And all the counsel that they take,
is how to work me ill.
6 They all consent themselves to hide
close watch for me to lay:
They spie my paths, and snares have tide
to take my life away.
7 Shall they thus scape on mischief set?
thou God on them wilt frown:
For in his wrath he doth not let
to throw whole kingdoms down.
8 Thou seest how oft they made me flee,
and on my tears dost look:
Reserve them in a glass by thee,
and write them in thy book.
9 When I do call upon thy Name,
my foes away do start:
I well perceive it by the same,
that God doth take my part.
10 I glory to the Word of God,
to praise it I accord:
With joy I will declare abroad
the promise of the Lord.
11 I trust in God, and yet I say,
as I before began:
The Lord he is my help and stay,
I do not care for man.
12 I will perform with heart so free,
to God my vows always
And I, O Lord, all times to thee,
will offer thanks and praise.
13 My soul from death thou dost defend
and keepst my feet upright
That I before thee may ascend
with such as live in light.

PSALM lvii. J. H.

TAke pity for thy promise sake,
have mercy Lord on me:
For why? my soul doth her betake
unto the help of thee.
2 Within the shadow of thy wings
I set my self full fast:
Till mischief, malice, and like things
be gone and overpast.
3 I call upon the God most high,
to whom I stick and stand:
I mean the God that will stand by
the cause I have in hand.
4 From heaven he hath sent his aid,
to save me from their spight,
That to devour me have afraid,
his mercy, truth and might.
5 I lead my life with Lions fell,
all set on wrath and ire:
And with such wicked men I dwell
that fret like flames of fire.
6 Their teeth are spears and arrows long
as sharp as I have seen: (tongue
They wound and cut with their quick
like swords and weapons keen.
7 Set up and shew thy self, O God,
above the heavens bright:
Exalt thy praise on earth abroad,
thy Majesty and might.
8 They lay their net and do prepare
a privy cave and pit:
Wherein they think my soul to snare,
but they are faln in it.
9 My heart is set to laud the Lord,
in him to joy always:
My heart I say doth well accord
to sing his laud and praise.
10 Awake my joy, awake I say,
my lute, my harp, and string:
For I my self before the day,
will rise, rejoyce, and sing.
11 Among the people I will tell
the goodness of my God:
And shew his prajse that doth excel
in heathen lands abroad.
12 His mercy doth extend as far
as heavens all are high;
His truth as high as any star,
that shineth in the skie.
13 Set forth and shew thy self, O God,
above the heavens bright;
Extol thy praise on earth abroad,
thy majesty and might.

PSALM lviii. J. H.

YE Rulers that are put in trust,
to judge of wrong and right:

...ll your judgements true and just,
...not knowing meed or might?
Nay, in your hearts ye mark and muse
...to mischief to consent:
...and where ye should true justice use,
your hands to bribes are bent.
The wicked sort from their birth-day
...have erred on this wise:
...and from their mothers womb alway
have used craft and lies.
In them the poyson and the breath
of Serpents do appear:
...like the Adder that is deaf,
...and fast doth stop her ear.
Because she will not hear the voice
...of one that harmeth well:
...though he were the chief of choice,
...and did therein excel.
O God break thou their teeth at once
within their mouths throughout:
...tusks that in their great jaw-bones
like lions whelps hang out.
Let them consume away and waste,
...as waters run forth right:
...shafts that they do shoot in haste,
let them be broke in flight.
As snails do waste within the shell,
...and unto slime do run:
...one before his time that fell,
...and never saw the Sun.
Before the thorns that now are yongs
to bushes big shall grow:
The storms of anger waxing strong,
shall take them ere they know.
The just shall joy, it doth them good
that God doth vengeance take:
And they shall wash their feet in blood
of them that him forsake.
Then shall the world thew forth & tell
that good men have reward:
And that a God on earth doth dwell,
that justice doth regard.

PSALM lix. I. H.

...End aid and save me from my foes,
O Lord, I pray to thee:
Defend and keep me from all those
that rise and strive with me.
O Lord, preserve me from those men,
whose doings are not good:
And set me sure and safe from them
that thirst still after blood.
For lo they wait my soul to take,
they rage against me still:
Yea for no fault that I did make,
I never did them ill.
They run and do themselves prepare,
when I no whit offend:
Arise and save me from their snare,
and see what they intend.
O Lord of hosts of Israel,
arise and strike all lands:
And pity none that do rebel,
...and in their mischief stands.
At night they fly and seek about,
as hounds they houl and grin:
And all the City clean throughout,
from place to place they run.
They speak of me with mouth alway,
but in their lips are swords.
They greed thy death, and then would say,
what? none doth hear our words.
But Lord, thou hast their ways espide,
and laught thereat apace:
The heathen folk thou dost deride,
and mock them to their face.
The strength that doth our foes with-hold
O Lord, doth come from thee: (stand
My God he is my help at hand,
a fort of fence to me.
The Lord to me doth shew his graces
in great abundance still:
That I may see my foes in case,
such as my heart doth will.

The second Part.

Destroy them not at once, O Lord,
lest it from minde do fall:
But with thy strength drive them abroad,
and so consume them all.
For their ill words & truthless tongue,
confound them in their pride:
Their wicked oaths with lies and wrong
let all the world deride.
Consume them in thy wrath, O Lord;
that nought of them remain:
That men may know throughout the world
that Jacobs God doth raign.
At evening they return apace,
as dogs they grin and cry
Throughout the streets in every place,
they run about and spie.
They seek about for meat to stay,
but let them not be fed:
Nor finde a house wherein they may
be bold to put their head.
But I will shew thy strength abroad,
thy goodness I will praise:
For thou art my defence and God,
at need in all assaies.
Thou art my strength, thou hast me stand
O Lord, I sing to thee:
Thou art my fort, my fence, and aid,
a loving God to me.

PSALM lx. I. H.

O Lord, thou didst us clean forsake,
and scatteredst us abroad:
Such great displeasure thou didst take,
return to us, O God.
Thy might did move the earth so sore
that it in sunder brake:
The hurt thereof, O Lord, restore,
for it doth bow and quake.
With heavy chance thou plagued us
the people that are thine:
And thou hast given unto us
a drink of deadly wine.
But yet to such as fear thy Name,
a token thou didst shew.

That they may triumph in the same,
because thy word is true.

7 So that thy might may keep and save
thy folk that favour thee:
That they thy help at hand may have,
O Lord grant this to me.
8 The Lord did speak from his own place,
this was his joyful tale:
I will divide Sichem by pace
and mete out Succoth vale.

9 Gilead is given to mine hands,
Manasses mine beside:
Ephraim the strength of all my land,
my law doth Juda guide.
10 Io Moab I will wash my feet,
over Edom throw my shoo:
And thou Palestine ought'st to seek
for favour me unto.

11 But who will bring me at this tyde
unto the city strong?
Or who to Edom will me guide,
so that I go not wrong?
12 Wilt thou not God, which didst forsake
thy folk, their land, and coasts?
Our wars in hand thou wouldst not take,
nor walk among our hosts.

13 Give aid, O Lord, and us relieve
from them that us disdain:
The help that hosts of men can give,
it is but all in vain. (might
14 But through our God we shall have
to take great things in hand:
He will tread down and put to flight,
all those that us withstand.

PSALM lxi. J. H.

REgard, O Lord, for I complain,
and make my suit to thee:
Let not my words return in vain,
but give an ear to me.
2 From out the coasts and utmost parts
of all the earth abroad:
In grief and anguish of my heart,
I cry to thee, O God.

3 Upon the rock of thy great power
my woful mind repose:
Thou art my hope, my fort and tower,
my fence against my foes.
4 Within thy tent I lust to dwell,
for ever to endure:
Under thy wings I know right well
I shall be safe and sure.

5 The Lord doth my desire regard,
and doth fulfil the same:
With goodly gifts will be reward
all those that fear his Name.
6 The King shall be in health maintain,
and so prolong his days,
That he from age to agee shall raign,
for evermore always.

7 That he may have a dwelling place,
before the Lord for aye:
O let thy mercy, truth, and grace
defend him from decay.
8 Then shall I sing for ever still,
with praise unto thy Name:
That all my vows I may fulfil,
and fully pay the same.

PSALM lxii. J. H.

MY soul to God shall give good heed
and him alone attend:
For why? my health and hope to speed,
doth whole on him depend.
2 For he alone is my defence,
my rock, my help, and aid,
He is my stay that no pretence
shall make me much dismaid.

3 O wicked folk, how long will ye
use craft? sure ye must fall:
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth love, ye seek always
to put him to the worse:
Ye love to lie, with mouth ye praise,
and yet your heart doth curse.

5 Yet still my soul doth whole depend
on God my chief desire:
From all ill feats me to defend,
none but him I require.
6 He is my rock, my fort, and tower,
my health is of his grace:
He doth support me that no power
can move me out of place.
7 God is my glory and my health,
my souls desire and lust:
My fort, my strength, my stay, my wealth
God is my onely trust.
8 O have your trust in him always,
ye folk with one accord:
Pour out your hearts to him, and say,
Our trust is in the Lord.

9 The sons of men deceitful are,
on balance but a sleight:
With things most vain do them compare,
for they can keep no weight.
10 Trust not in wrong, rob'ry, nor stealth,
let vain delights be gone: (wealth
Though goods well got flow in with
set not your hearts thereon.

11 The Lord long since one thing did tell
which here to mind I call:
He spake it oft, I heard it well,
that God alone doth all.
12 And that thou Lord art good & kinde
thy mercy doth exceed:
So that all sorts with thee shall finde,
according to their deed.

PSALM lxiii. J. H.

O God my God, I watch betime
to come to thee in haste:
For why my soul and body both
do thirst of thee to taste.
And in this barren wilderness,
where waters there are none:
My flesh is parcht for thought of thee,
for thee I wish alone.

5 That I might see yet once again
thy glory, strength and might,
As I was wont it to behold
within thy Temple bright:
6 For why? thy mercies far surmount
this life and wretched days:
My lips therefore shall give to thee
due honour, laud, and praise.
4 And whilst I live I will not fail
to worship thee alway,
And in thy name I shall lift up
my hands when I do pray.
5 My soul is fill'd as with marrow,
which is both fat and sweet:
My mouth therefore shall sing such songs
as are for thee most meet.

6 When as in bed I think on thee,
and eke all the night tyde:
7 For under covert of thy wings,
thou art my joyful guide.
8 My soul doth surely stick to thee;
thy right hand is my power:
9 And those that seek my soul to stroy,
them death shall soon devour.

10 The sword shall them devour each one,
their carcases shall feed
The hungry Foxes, which do run
their prey to seek at need.
11 The King and all men shall rejoice,
that do profess Gods Word:
For lyars mouths shall then be stopt,
which have the truth disturb'd.

PSALM lxiv. J. H.

O Lord, unto my voice give ear,
with plaint when I do pray:
And rid my life and soul from fear
of foes that threat to slay.
2 Defend me from that sort of men
which in deceit do lurk:
And from the frowning face of them
that all ill feats do work.

3 Who whet their tongues as we have seen
men whet and sharp their swords:
They shoot abroad their arrows keen,
I mean most bitter words.
4 With privy sleights shoot they their (shaft,
the upright men to hit.
The just unwares to strike by craft,
they care or fear no whit.

5 A wicked work they have decreed;
in councel thus they cry:
To use deceit let us not dread;
what? Who can it espie?
6 What way to hurt they talk and muse
all times within their heart:
They all consult what feats to use,
each doth invent his part.

7 But yet all this shall not prevail;
when they think least upon,
God with his dart shall sure assail,
and wound them every one.
8 Their crafts and their ill tongues withal
shall work themselves such blame,
That they which then behold their fall,
shall wonder at the same.

9 Then all that see shall know right well
that God the thing hath wrought:
And praise his witty works, and tell
what he to pass hath brought.
10 Yet shall the just in God rejoyce,
still trusting in his might;
So shall they joy with mind and voice,
whose hearts are pure and right.

PSALM lxv. J. H.

THy praise alone, O Lord, doth raign
in Sion thine own hill:
Their vows to thee they do maintain,
and their behests fulfil.
2 For that thou doest their prayers hear,
and doest thereto agree:
The people all both far and near
with trust shall come to thee.

3 Our wicked life so far exceeds,
that we shall fall therein:
But, Lord, forgive our great misdeeds,
and purge us from our sin.
4 The man is blest whom thou doest chuse
within thy courts to dwell:
Thy house and Temple he shall use
with pleasures that excel.

5 Of thy great Justice hear us, God,
our health of thee doth rise:
The hope of all the earth abroad,
and the sea-coasts likewise.
6 With strength thou art beset about,
and compast with thy power:
Thou mak'st the mountains strong and stout
to stand in every shower. (stone

7 The swelling seas thou doest assuage
and make their streams full still:
Thou doest restrain the peoples rage,
and rule them at thy will.
8 The folk that dwell full far on earth,
shall dread thy signs to see,
Which morn and evening in great mirth
do pass with praise to thee.

9 When that the earth is chapt and dri'd,
and thirsteth more and more
Then with thy drops thou doest supply,
and much increase her store.
10 The flood of God doth overflow,
and so doth cause to spring:
The seed and corn which men do sow,
for he doth guide the thing.

11 With wet thou doest her furrows fill,
whereby her clods do fall:
Thy drops on her thou doest distil,
and bless her fruit withal.
12 Thou deck'st the earth of thy good
with fair and pleasant crop: (grace
Thy clouds distil their dew apace,
great plenty they do drop.

13 Whereby the desert shall begin,
full great increase to bring:

The little hills shall joy therein.
much fruit in them shall spring.
13 In places plain the flocks shall feed,
and cover all the earth:
The vales with corn shall so exceed,
that men shall sing for mirth.

PSALM lxvi. T. S.

YE men on earth in God rejoyce,
with praise set forth his Name:
Extoll his might with heart and voice,
give glory to the same.
2 How wonderful, O Lord, say ye,
in all thy works thou art?
Thy foes for fear shall seek to thee,
full sore against their heart.

3 All men that dwell the earth throughout
shall praise the Name of God:
The laud thereof the world about
is shewd and set abroad.
4 All folk come forth, behold and see
what things the Lord hath wrought:
Mark well the wondrous works that he
for man to pass hath brought.

5 He laid the sea like heaps on high,
therein a way they had
On foot to pass both fair and drie,
whereof their hearts were glad.
6 His might doth rule the world alway,
his eyes all things behold:
All such as would him disobey,
by him shall be controld.

7 Ye people give unto our God,
due laud and thanks always:
With joyful voice declare abroad,
and sing unto his praise.
8 Which doth endue our soul with life
and it preserve withal:
He stayes our feet, so that no strife
can make us slip or fall.

9 The Lord doth prove our deeds with (fire,
if that they will abide:
As workmen do when they desire
to have their metals tride.
10 Although thou suffer us so long
in prison to be cast:
And there with chains and fetters strong
so lie in bondage fast.

The second Part.

11 Although (I say) thou suffer men
on us to ride and raign:
Though we through fire and water run,
of very grief and pain.
12 Yet sure thou dost of thy good grace
dispose it to the best:
And bring us out into a place,
to live in wealth and rest.

13 Into the house resort will I
to offer and to pray:
And there I will my self apply,
my vows to thee to pay.
14 The vow that with my mouth I spake
in all my grief and smart:
The vows I say which I did make
in dolour of my heart.

15 Burnt-offerings I will give to thee
of Oxen fat and Rams:
Yea this my sacrifice shall be
of Bullocks, Goats, and Lambs.
16 Come forth and hearken here full fast
all ye that fear the Lord:
What he for my poor soul hath done,
to you I will record.

17 Full oft I call to minde his grace,
this mouth to him doth cry:
And thou my tongue make speed apace
to praise him by and by.
18 But if I feel my heart within
in wicked works rejoyce:
Or if I have delight to sin,
God will not hear my voice.

19 But surely God my voice hath heard,
and what I do require:
My prayer he doth well regard,
and granteth my desire.
20 All praise to him that hath not put,
nor cast me out of minde:
Nor yet his mercy from me shut,
which I do ever finde.

PSALM lxvij. J. H.

HAve mercy on us Lord,
and grant to us thy grace
To shew to us do thou accord,
the brightness of thy face.
2 That all the earth may know
the way to godly wealth:
And all the nations on a row,
may see thy saving health.

3 Let all the world, O God,
give praise unto thy Nam
O let the people all abroad,
extol and laud the same.
4 Throughout the world so wide
let all rejoyce with mirth:
For thou with truth and right dost guide
the nations of the earth.

5 Let all the world, O God,
give praise unto thy name:
O let the people all abroad,
extol and laud the same.
6 Then shall the earth encrease,
great store of fruit shall fall:
And then our God, the God of peace,
shall bless us eke withal.

7 God shall us bless, I say,
and then both far and near,
The folk throughout the earth alway
of him shall stand in fear.

PSALM lxviii. T. S.

LEt God arise, and then his foes
will turn themselves to flight:
His enemies then will run abroad,
and scatter out of sight.
2 And as the fire doth melt the wax,
and winde blows smoke away:

2 In the presence of the Lord
the wicked shall decay.
3 But righteous men before the Lord
shall heartily rejoyce:
They shall be glad and merry all,
and chearful in their voice.
4 Sing praise, sing praise unto the Lord,
who rideth on the skie:
favor the Name of Jah our God,
and him do magnifie.
5 The same is he that is above,
within his holy place:
That father is of fatherless,
and judge of widows case.
6 Houses he gives, and issue both,
unto the comfortless:
He bringeth bondmen out of thrall,
and rebels to distress.
7 When thou didst march before thy folk
th' Egyptians from among: (ness
And broughtst them through the wilder-
which was both wide and long; (down
8 The earth did quake, the rain powr'd
heard were great claps of thunder:
The mount Sinai shook in such sort,
as it would break in sunder.
9 Thine heritage with drops of rain
abundantly was washt,
And if so be it barren waxt,
by thee it was refresht.
10 Thy chosen flock doth there remain,
thou hast prepar'd that place:
And for the poor thou didst provide
of thine especial grace.

The second Part.

11 God will give women causes just,
to magnifie his Name:
When as his people triumphs make,
and purchase bruit and fame.
12 For puissant kings for all their power
shall flee and take the foil:
And women which remain at home
shall help to part the spoil.
13 And though you were as black as pots,
your hue shall pass the Dove:
Whose wings and feathers seem to have
silver and gold above.
14 When in this land God shall triumph
on Kings both high and low:
Then shall it be like Salmon hill,
as white as any snow.
15 Though Basan be a fruitful hill
and in height others pass:
Yet Sion, Gods most holy hill,
doth far excel in grace.
16 Why brag ye thus, ye hills most high,
and leap for pride together?
The hill of Sion God doth love,
and there will dwell for ever.
17 Gods army is two millions
of warriors good and strong:
The Lord also in Sinai
is present them among.
Thou didst, O Lord, ascend on high,
and captives ledst them all:
Which in times past thy chosen flock
in bondage kept and thrall.
18 Thou madst them tribute for to pay,
and such as did repine,
Thou didst subdue that they might dwell
in thy Temple divine.
19 Now praised be the Lord for that
he pours on us such grace:
From day to day he is the God
of our health and solace.

The third Part.

20 He is the God from whom alone
salvation cometh plain:
He is the God by whom we scape
all dangers, death and pain.
21 Thus God will wound his enemies head
and break the hairy scalp
Of those that in their wickedness
continually do walk.
22 From Basan will I bring, said he,
my people and my sheep:
And all mine own as I have done,
from dangers of the deep.
23 And make them dip their feet in blood
of those that hate my Name:
And dogs shall have their tongues imbru'd
with licking of the same.
24 All men may see how thou, O God,
thine enemies dost deface.
And how thou goest as God and King
into thine holy place.
25 The singers go before with joy,
the minstrels follow after:
And in the midst the damsels play,
with cimbrel and with rabet.
26 Now in the Congregation,
O Israel, praise the Lord;
And Jacobs whole posterity,
give thanks with one accord.
27 Their chief was little Benjamin,
but Juda made their host
With Zebulon and Nepthalim,
which dwelt about their coast.
28 As God hath given power to thee,
so Lord make firm and sure
The thing that thou hast wrought in us
for ever to endure.
29 And in thy Temple gifts will we
give unto thee, O Lord:
For thine unto Jerusalem,
sure promise made by word.

The fourth Part.

Yea, and strange Kings to us subdu'd
shall do like in those days:
I mean to thee they shall present
their gifts of laud and praise.
30 He shall destroy the spearmens ranks
the calves and bulls of might;
And cause them tribute pay, and damn
all such as love to fight.

31 Then

31 Then shall the Lords of Egypt come,
and presents with them bring:
The Moors most black shall stretch their hands
unto their Lord and King.
32 Therefore the Kingdoms of the earth
give praise unto the Lord:
Sing Psalms to God with one consent,
thereto let all accord.

33 Who though he ride and ever hath
above the heavens bright:
Yet by the fearful thunder-claps
men may well know his might.
34 Therefore the strength of Israel
ascribe to God on hie,
Whose might and power doth far extend
above the cloudy skie.

35 O God, thy holiness and power
is dread for evermore:
The God of Israel gives us strength,
praised be God therefore.

PSALM lxix. J. H.

SAve me, O God, and that with speed,
the waters flow full fast:
So nigh my soul do they proceed,
that I am sore agast.
2 I stick full deep in mire and clay,
whereas I feel no ground:
I fall into such floods, I say,
that I am like be drownd.

3 With crying oft I faint and quail,
my throat is hoarse and drie.
With looking up my sight doth fail,
for help to God on high.
4 My foes that guiltless do oppress
my soul, with hate are led.
In number sure they are no less
than hairs are on my head.

5 Though for no cause they vex me sore,
they prosper and are glad:
They do compel me to restore
the thing I never had.
6 What I have done for want of wit,
thou, Lord, all rimes canst tell;
And all the faults that I commit,
to thee are known full well.

7 O God of Hosts defend and stay
all those that trust in thee:
Let no man doubt or shrink away,
for ought that chanceth me.
8 It is for thee and for thy sake
that I do bear this blame:
In spight of thee they would me make
to hide my face for shame.

9 My mother sons, my brethren all,
forsake me on a row:
And as a stranger they me call,
my face they will not know.
10 Unto thy house such zeal I bear,
that it doth pine me much:
Their checks and taunts at thee to hear,
my very heart doth grutch.

The second Part.

11 Though I do fast my flesh to chastise,
if I do weep and mone:
Yet in my teeth this thing is cast,
they pass not thereupon.
12 If I for pain and grief of heart
in sackcloth use to walk:
Then they anon will it pervert,
thereof they jest and talk.

13 Both high and low and all the throng
that sit within the gate,
They have me ever in their tongue,
of me they talk and prate.
14 The drunkards which in wine delight
it is their chief pastime
To seek which way to work me spight,
of me they sing and rime.

15 But thee the while, O Lord, I pray,
that when it pleaseth thee,
For thy great truth thou wilt alway
send down thine aid to me.
16 Pluck thou my feet out of the mire,
from drowning do me keep;
From such as owe me wrath and ire,
and from the waters deep.

17 Left with the waves I should be drownd
and depth my soul devour,
And that the pit should me confound,
and shut me in her power.
18 O Lord of hosts to me give ear,
as thou art good and kind;
And as thy mercy is most dear,
Lord have me in thy mind.

19 And do not from thy servant hide,
nor turn thy face away:
I am oppress on every side,
in haste give ear, I say.
20 O Lord unto my soul draw nigh,
the same with aid repose:
Because of their great tyranny
acquit me from my foes.

The third Part.

21 That I abide rebuke and shame,
thou know'st and thou canst tell:
For those that seek and work the same
thou seest them all full well.
22 When they with brags do break my heart,
I seek for help anon:
But find no friends to ease my smart,
to comfort me not one.

23 But in my meat they gave me gall,
too cruel for to think:
And gave me in my thirst withal
strong vinegar to drink.
24 Lord turn their table to a snare,
to take themselves therein:
And when they think full well to fare,
then trap them in the gin.

25 And let their eyes be dark and blind,
that they may nothing see;
Bow down their backs and do them bind
in thraldom for to be.
26 Pour out thy wrath as hot as fire,
that it on them may fall:

Let

thy displeasure in thine ire.
take hold upon them all.
As desarts dry their house disgrace,
their off spring eke expel:
That none thereof possess their place,
nor in their tents do dwell.
If thou dost strike the man to tame,
on him they lay full lore:
And if that thou dost wound the same,
they seek to hurt him more.
Then let them heap up mischief still,
(sith they are all pervert)
That of thy favour and good will
they never have a part.
And raze them clean out of thy book
of life, O hope, of truft:
That for their name they never look
in number of the just.

The fourth Part.

Though I, O Lord, with wo and grief
have been full sore oppreft:
Thy help shall give me such relief,
that all shall be redreft.
That I may give thy name the praise
and shew it with a song,
I will extol the same always,
with hearty thanks among.
Which is more pleasant unto thee,
(such minde thy grace hath born)
Then either oxe or calf can be,
that hath both hoof and horn.
When simple folk do this behold,
it shall rejoyce them sure:
All ye that seek the Lord, behold
your life for aye shall dure.
For why? the Lord of hosts doth hear
the poor when they complain:
His prisoners are to him full dear,
he doth them not disdain.
Wherefore the skie and earth below,
the sea with flood and stream:
His praise they shall declare and shew,
with all that live in them.
For sure our God will Sion save,
and Juda's cities build:
Much folk possession there shall have
her streets shall all be fill'd.
His servants seed shall keep the same,
all ages out of minde:
And there all they that love his Name,
a dwelling place shall finde.

PSALM lxx. J. H.

O God to me take heed,
of help I thee require:
O Lord of hosts with haste and speed,
help, help I thee desire.
With shame confound them all,
that seek my soul to spill:
Revoke them back with blame to fall,
that think and wish me ill.
Confound them that apply,
and seek to work me shame:
And at my harm do laugh and cry,
so so, there goes the game.
But let them joyful be
in thee with joy and wealth:
Which only trust and seek to thee,
and to thy saving health.

That they may say always,
in mirth and one accord:
All glory, honour, laud and praise
be given to thee, O Lord.
But I am weak and poor,
come Lord thine aid I lack:
Thou art my stay and help, therefore
make speed and be not slack.

PSALM lxxi. J. H.

MY Lord my God in all distress,
my hope is whole in thee:
Then let no shame my soul oppress,
nor once take hold on me,
As thou art just defend me, Lord,
and rid me out of dread:
Give ear and to my suit accord,
and send me help at need.
Be thou my rock, to whom I may
for aid all times resort:
Thy promise is to help alway,
thou art my fence and fort.
Save me, my God, from wicked men,
and from their strength and power.
From folk unjust, and eke from them
that cruelly devour.
Thou art the stay wherein I trust,
thou Lord of Hosts art he:
Yea from my youth I had a lust,
still to depend on thee.
Thou hast me kept even from my birth,
and I through thee was born:
Wherefore I will thee praise with mirth
both evening and at morn.
As to a monster seldom seen,
much folk about me throng:
But thou art now and still hast been
my fence and aid so strong.
Wherefore my mouth no time shall lack
thy glory and thy praise:
And eke my tongue shall not be slack
to honour thee always.
Refuse me not, O Lord, I say,
when age my limbs doth take:
And when my strength doth waste away,
do not my soul forsake.
Among themselves my foes enquire,
to take me through deceit:
And they against me do conspire,
that for my soul laid wait.

The second Part.

Lay hand and take him now, they said,
for God from him is gone:
Dispatch him quite, for to his aid
(I wis) there cometh none.
Do not absent thy self away,
O Lord when need shall be:

But that in time of grief thou may
in haste give help to me.

13 With shame consound and overthrow
all those that seek my life:
Oppress them with rebuke also,
that fain would work me strife.
14 But I will patiently abide
thy help at all assaies
Still more and more, each time and tyde,
I will set forth thy praise.

15 My mouth thy justice shall record,
that daily help doth send:
But of thy benefits, O Lord,
I know no count nor end.
16 Yet will I go and seek forth one
with thy good help, O God:
The saving health of thee alone,
to shew and set abroad.

17 For of my youth thou tookst the care,
and dost instruct me still:
Therefore thy wonders to declare,
I have great minde and will.
18 And as in youth from wanton rage,
thou didst me keep and stay:
Forsake me not unto mine age,
and till my head be gray.

The third Part.

19 That I thy strength & might may show
to them that now be here:
And that our seed thy power may know,
hereafter many a year.
20 O Lord thy justice doth exceed,
thy doings all may see:
Thy works are wonderful indeed,
O! who is like to thee?

21 Thou madst me feel affliction sore,
and yet thou didst me save:
Yea thou didst help and me restore.
and tookst me from the grave.
22 And thou mine honour dost increase,
my dignity maintain:
Yea thou dost make all strife to cease,
and comfortst me again.

23 Therefore thy faithfulness to praise,
I will with viol sing.
My harp shall sound thy praise always,
O Israels holy King.
24 My mouth will joy with pleasant voice
when I shall sing to thee.
And eke my soul will much rejoyce,
for thou hast made me free.

25 My tongue thy uprightness shall sound,
and speak it daily still:
For grief and shame do them confound,
that seek to work me ill.

PSALM lxxii. J. H.

Lord, give thy judgements to the King,
therein instruct him well
And with his son that princely thing,
Lord let thy justice dwel
2 That he may govern uprightly,
and rule thy folk aright:
And so defend through equity,
the poor that have no might.

3 And let the mountains that are high
unto thy folk give peace:
And eke let little hills apply,
in justice to encrease.
4 That he may help the weak and poor
with aid, and make them strong:
And eke destroy for ever more,
all those that do them wrong.

5 And then from age to age shall they
regard and fear thy might:
So long as Sun doth shine by day,
or else the Moon by night.
6 Lord make the King unto the just,
like rain to fields new-mown:
And like to drops that lay the dust,
and fresh the land new sown.

7 The just shall flourish in his time,
and all shall be at peace:
Until the Moon shall leave to prime,
waite, change, and to increase.
8 He shall be Lord of sea and land,
from shore to shore throughout:
And from the floods within the land,
through all the earth about.

9 The people that in deserts dwell
shall kneel to him full thick:
And all his enemies that rebel,
the earth and dust shall lick.
10 The Lords of all the iles thereby,
great gifts to him shall bring:
The Kings of Sabe and Arabie,
give many a costly thing.

The second Part.

11 All Kings shall seek with one accord
in his good grace to stand:
And all the people of the world
shall serve him at his hand.
12 For he the needy sort doth save,
that unto him do call:
And eke the simple folk that have
no help of man at all.

13 He taketh pity on the poor,
that are with need oppress:
He dorn preserve them evermore,
and bring their soul's to rest.
14 He shall redeem their lives from dread
from fraud, from wrong, from might:
And eke the blood that they shall bleed
is precious in his sight.

15 But he shall live, and they shall bring
to him of Sabaes gold:
He shall be honored as a King,
and daily be extold.
16 The mighty mountains of his land
of corn shall beat such throng:
That it like Cedar-trees shall stand,
in Libanus full long.

17 Their Cities eke full well shall speed
the fruits thereof shall pass:

glory it shall far exceed,
and spring as green as grass.
For ever they shall praise his Name,
while that the Sun is light:
and think them happy through the same,
all folk shall bless his might.

Praise ye the Lord of hosts, and sing
to Israels God each one:
for he doth every wondrous thing,
yea he himself alone.
And blessed be his holy Name,
all times eternally:
and all the earth may praise the same,
Amen, Amen, say I.

PSALM lxxiii. T. S.

HOw ever it be, yet God is good
and kind to Israel:
and to all such as safely keep
their conscience pure and well.
Yet like a fool I almost slipt,
my feet began to slide:
and ere I wist, even at a pinch,
my steps awry gan glide.

For when I saw such foolish men,
I grudg'd and did disdain,
that wicked men all things should have
without turmoil or pain.
They never suffer pangs nor grief,
as if death should them smite:
their bodies are both stout and strong,
and ever in good plight.

And free from all adversity,
when other men be shent:
and with the rest they take no part
of plague or punishment.
Therefore presumption doth imbrace
their necks, as doth a chain;
and are even wrapt as in a robe,
with rapine and disdain.

They are so fed, that even for fat
their eyes oft times out-start:
and as for worldly goods they have
more then can with their heart.
Their life is most licentious,
boasting much of their wrong:
which they have done to simple men,
and ever pry'd among.

The heavens and the living Lord
they spare not to blaspheme:
and prate they do of worldly things,
no wight they do esteem.
The people of God oft times turn back
to see their prosperous state:
and almost drink the self same cup,
and follow the same rate.

The second Part.

How can it be that God (say they)
should know or understand,
these worldly things, sith wicked men
be lords of sea and land?
For we may see how wicked men
in riches still increase:
rewarded well with worldly goods,
and live in rest and peace.

Then why do I from wickedness,
my conscience refrain?
And wash my hands with innocents,
and cleanse my heart in vain?
And suffer scourges every day,
as subject to all blame:
And every morning from my youth
sustain rebuke and shame?

And I had almost said as they,
misliking mine estate:
But that I should thy children judge,
as folk unfortunate.
Then I bethought me how I might
this matter understand:
But yet the labour was too great
for me to take in hand.

Until the time I went into
thy holy place, and then
I understood right perfectly
the end of all these men.
And namely how thou settest them
upon a slippery place:
And at thy pleasure and thy will
thou dost them all deface.

Then all men muse at that strange sight
to see how suddenly
They are destroid, dispatcht, consum'd,
and dead so horribly.
Much like a dream when one awakes,
so shall their wealth decay:
Their famous names in all mens sight,
shall ebbe and pass away.

The third Part.

Yet thus my heart was grieved then,
my mind was much oppress;
So fond was I, and ignorant,
and in this point a beast.
Yet nevertheless by thy right hand,
thou holdst me always fast:
And with thy counsel dost me guide
to glory at the last.

What thing is there that I can wish,
but thee in heaven above?
And in the earth there is nothing,
like thee that I can love.
My flesh and eke my heart doth fail,
but God doth fail me never:
For of my health God is the strength,
my portion eke for ever.

And lo, all such as thee forsake,
thou shalt destroy each one:
And those that trust in any thing,
saving in thee alone.
Therefore I will draw near to God,
and ever with him dwell:
In God alone I put my trust,
thy wonders I will tell.

PSALM lxxiv. I. H.

WHy art thou (Lord) so long from us
in all this danger deep?
Why doth thine anger kindle thus,
or thine own pasture sheep?
Lord call thy people to thy thought,
which have been thine so long:

The

The which thou hast redeem'd & brought
from bondage sore and strong.
3 Have mind therefore and think upon,
remember it full well:
Thy pleasant place, thy mount Sion,
where thou wast wont to dwell.
4 Lift up thy feet and come in haste,
and all thy foes deface:
Which now as pleasure rob and waste
within thy holy place.

5 Amid thy congregations all,
thine enemies roar, O God:
They set as signs on every wall,
their banners splaid abrod.
6 As men with axes hew down trees,
that on the hills do grow:
So thine the bills and swords of these
within thy Temple now.

7 The seeling sawd, the carved boards,
the goodly graven stones:
With axes, hammers, bills and swords,
they beat them down at once.
8 Thy places they consume with flame,
and eke in all this toil,
The house appointed to thy Name,
they raze down to the soil.
9 And thus they say within their heart,
dispatch them out of hand:
Then burnt they up in every part
Gods house, through the land.
10 Yet thou no sign of help dost send,
our Prophets all are gone:
To tell when this our plague shall end,
among us there is none.

11 When wilt thou (Lord) once end this
and cease thine enemies strong? (shame
Shall they always blaspheme thy Name,
and rail on thee so long?
12 Why dost thou draw thy hand aback,
and hide it in thy lap?
O pluck it out and be not slack
to give thy foes a rap.

The second Part.

13 O God thou art our King and Lord,
and evermore hast been:
Yea thy good grace throughout the world
for our good help hath seen.
14 The seas thou sure so deep and dead,
thy might did make them drie:
And thou didst break the serpents head,
that he therein did die.

15 Yea thou didst break the head so great
of Whales that are so fell:
And gav'st them to the folk to eat,
that in the deserts dwel. (rise
16 Thou mad'st a spring with streams to
from rock both hard and high:
And eke thy hand hath made likewise
deep rivers to be dry.

Both day and eke the night are thine,
by thee they are begun:
17 Thou sets to serve us with their shine
the light and eke the Sun:
18 Thou didst appoint the ends and coast
of all the earth about:
Both summer-heats, and winter-frosts,
thy hand hath found them out.

19 Think on (O Lord) no time forget
thy foes that thee defame:
And how the foolish folk are set
to rail upon thy Name.
20 O let no cruel beasts devour
the Turtle that is true:
Forget not always in thy power
the poor that much do rue.

21 Regard thy covenant and behold
thy foes possess the land.
All sad and dark, forlorn and old,
our Realm as now doth stand:
22 Let not the simple go away,
nor yet return with shame:
But let the poor and needy aye
give praise unto thy Name.

23 Rise (Lord) let be by thee maintain'd
the cause that is thine own:
Remember how that thou blasphem'd
art by the foolish one.
24 The voice forget not of thy foes;
for the presumption hie
Is more and more increast of those
that hate thee spitefully.

PSALM lxxv. J. H.

UNto thee, God, will we give thanks,
we will give thanks to thee:
Sith thy name is so near declare
thy wondrous works will we.
2 I will uprightly judge, when get
convenient time I may:
The earth is weak, and all therein,
but I her pillars stay.

3 I did to the mad people say,
Deal not so furiously:
And unto the ungodly ones,
set not your horns on hie.
4 I said unto them, Set not up
your raised horns on be:
And see that you do with stiff neck,
not speak presumptuously.

5 For neither from the eastern pares,
nor from the western side:
Nor from forsaken wilderness,
promotion doth proceed.
6 For why? the Lord our God he is
the righteous judge alone:
He putteth down the one, and sets
another in the Throne.

7 For why? a cup of mighty wine
is in the hand of God:
And all the mighty wine therein,
himself doth pour abroad:
8 As for the lees and filthy dregs,
that do remain of it:

wicked of the earth ſhall drink,
and ſuck them every whit.

But I will talk of God, I ſay,
of Jacobs God therefore:
I will not ceaſe to celebrate
his praiſe for evermore.
All ſunder break the horns of all
ungodly men will I:
but then the horns of righteous men
ſhall be exalted high.

Gloria Patri.

The Father, Son, and Holy Ghoſt,
all glory be therefore:
as in beginning was, is now,
and ſhall be evermore.

PSALM lxxvi. J. H.

TO all that now in Jury dwell,
the Lord is clearly known:
his name is great in Iſrael,
a people of his own.
At Salem he his tents hath pight,
to tarry there a ſpace:
Sion eke he hath delight
to make his dwelling place.

And there he brake both ſhaft and bow,
the ſword, the ſpear, and ſhield:
and brake the ray to overthrow
in battel on the field.
Thou art more worthy honor, Lord,
more might in thee doth lie,
than in the ſtrongeſt of the world,
that rob on mountains high.

But now the proud are ſpoild through (thee,
and they are fain on ſleep:
through men of war no help can be,
themſelves they could not keep.
At thy rebuke, O Jacobs God,
when thou didſt them reprove,
half on ſleep their chariots ſtood.
no horſemen once did move.

For thou art dreadful, Lord, indeed,
what man the courage hath
to bide thy fight, and doth not dread
when thou art in thy wrath? (heard
When thou doſt make thy judgements
from heaven thro gh the ground,
then all the earth full ſore afraid,
in ſilence ſhall be found.

And that when thou, O God, doſt ſtand
in judgement for to ſpeak,
to ſave the afflicted of the land,
on earth that are full weak.
The fury that in man doth raign
ſhall turn unto thy praiſe:
hereafter (Lord) do thou reſtrain
their wrath and threats always.

Make vows, and pay them to our God,
ye folk that nigh him be:
bring giſts all ye that dwell abroad,
for dreadful ſure is he.
For he doth take both life and might
from Princes great of birth,
full of terrour is his fight
to all the Kings on earth.

PSALM lxxvii. J. H.

I With my voice to God do cry,
with heart, and hearty cheer:
My voice to God I liſt on hie,
and he my ſuit doth hear.
2 In time of grief I ſought to God,
by night no reſt I took:
But ſtretcht my hands to him abroad,
my ſoul comfort forſook.

3 When I to think on God intend,
my trouble then is more:
I ſpake, but could not make an end,
my breath was ſtopt ſo ſore.
4 Thou holdſt mine eyes always from reſt
that I always awake:
With fear I am ſo ſore oppreſt,
my ſpeech doth me forſake.

5 The days of old in minde I caſt,
and oft did think upon:
The times and ages that are paſt
full many years agone.
6 By night my ſongs I call to minde,
once made thy praiſe to ſhow:
And with my heart much talk I finde,
my ſpirits do ſearch to know.

7 Will God, ſaid I, at once for all
caſt off his people thus:
So that hereforth no time he ſhall
be friendly unto us?
8 What, is his goodneſs clean decaid
for ever and a day?
Or is his promiſe now delaid,
and doth his truth decay?

9 And will the Lord our God forget
his mercies manifold?
Or ſhall his wrath increaſe ſo hot,
his mercies to withhold?
10 At laſt I ſaid, My weakneſs is
the cauſe of this miſtruſt:
Gods mighty hand can help all this,
and change it when he luſt.

The ſecond Part.

11 I will regard and think upon
the working of the Lord,
Of all his wonders paſt and gone,
I gladly will record.
12 Yea all his works I will declare,
and what he did deviſe:
To tell his facts I will not ſpare,
and eke his counſel wiſe.

13 Thy works (O Lord) are all upright,
and holy all abroad:
What one hath ſtrength to match thy might
of thee, O Lord our God?
14 Thou art a God that doſt forth ſhow
thy wonders every hour:
And ſo doſt make the people know
thy vertue and thy power.

15 And thine own folk thou doſt defend
with ſtrength and ſtretched arm:
The ſons of Jacob that deſcend
and Joſephs ſeed, from harm.
16 The waters Lord perceived thee,

thy

the waters saw thee well:
And they for fear away did flee,
the depths on trembling fell.

17 The clouds that were both thick and black
did rain full plenteously:
The thunder in the air did crack,
thy shafts abroad did flie.

18 Thy thunder in the air was heard,
thy lightning from above,
With flashes great made men afraid,
the earth did quake and move.

19 Thy ways within the sea do lie,
thy paths in waters deep;
Yet none can there thy steps espie,
nor know thy paths to keep:

20 Thou ledst thy folk upon the land,
as sheep on every side:
Through Moses and through Aarons hand
thou didst them safely guide.

PSALM lxxviii. B. H.

1 ATtend my people to my law,
and to my words incline:

2 My mouth shall speak strange parables,
and sentences divine.

3 Which we our selves have heard and learn'd
even of our fathers old:
And which for our instruction
our fathers have us told.

4 Because we should not keep it close
from them that should come after:
Who should Gods power to their race
and all his works of wonder. (praise

5 To Jacob he commandment gave,
how Israel should live:
Willing our fathers should the same
unto their children give.

6 That they and their posterity;
that were not sprung up tho,
Should have the knowledge of the law
and teach their seed also.

7 That they might have the better hope
in God that is above:
And not forget to keep his laws,
and his precepts in love.

8 Not being, as their fathers were,
rebelling in Gods sight:
And would not frame their wicked hearts
to know their God aright.

9 How went the people of Ephraim
their neighbors for to spoil:
Shooting their darts in day of war,
and yet they took the foil?

10 For why? they did not keep with God
the covenant that was made:
Nor yet would walk or lead their lives
according to his trade.

11 But put into oblivion,
his counsel and his wil:
And all his works most magnifique
which he declared stil.

The second Part.

12 What wonders to our fore-fathers
did he himself disclose:
In Egypt land within the field,
that call'd is Thaneos?

13 He did divide and cut the sea,
that they might pass at once:
And made the waters stand as stil
as doth an heap of stones.

14 He led them secret in a cloud
by day when it was bright:
And in the night when dark it was,
with fire he gave them light.

15 He brake the rocks in wilderness,
and gave the people drink:
As plentiful as when the deeps
do flow up to the brink.

16 He drew out rivers out of Rocks
that were both dry and hard:
Of such abundance, that no floods
to them might be compar'd.

17 Yet for all this against the Lord
their sin they did encrease:
And stirred him that is most high,
to wrath in wilderness.

18 They tempted God within their hearts
like people of mistrust,
Requiring such a kind of meat,
as served to their lust.

19 Saying with murmuration,
in their unfaithfulness:
What? can this God prepare for us
a feast in wilderness?

20 Behold he strake the stony rocks,
and floods forthwith did flow:
But can he now give to his folk
both bread and flesh also?

21 When God heard this he waxed wroth
with Jacob and his seed:
So did his indignation
on Israel proceed.

The third Part.

22 Because they did not faithfully
believe, and hope that he
Could always help and succor them
in their necessity.

23 Wherefore he did command the clouds
forthwith they forake in sunder:

24 And raio'd down Manna for them to eat
a food of mickle wonder. (corn

25 When earthly men with Angels food
were fed at their request:

26 He bad the East winde blow away,
and brought in the South-West.

27 He rain'd down flesh as thick as dust,
and fowl as thick as sand:

28 Which he did cast amid the place,
where all their tents did stand,

29 Then did they eat exceedingly,
and all men had their fils:
Yet, more and more they did desire
to serve their lusts and wils.

30 But as the meat was in their mouths
his wrath upon them fel:

31 And slew the flower of all their youth
and choice of Israel.

32 Yet

Yet fell they to their wonted sin,
and kill they did him grieve:
for all the wonders that he wrought,
they would him not believe.
Their days therefore he shortened,
and made their honour vain:
their years did waste and pass away,
with terrour and with pain.
But ever when he plagued them,
they sought him by and by:
remembring that he was their strength
their help and God most high.
Though in their mouths they did but
and flatter with the Lord: (glose
and with their tongues, & in their hearts
dissembled every word.

The fourth Part.

For why? their hearts were nothing bent
to him, nor to his trade:
nor yet to keep or to perform
the covenant that was made.
Yet was he still so merciful,
when they deserv'd to die:
that he forgave them their misdeeds,
and would not them destroy.
Yea many a time he turn'd his wrath,
and did himself advise;
and would not suffer all his whole
displeasure to arise.
Considering they were but flesh,
and even as a winde,
falling away, and cannot wel
return by his own kind.
How oftentimes in wilderness
did they the Lord provoke?
how did they move and stir the Lord
to plague them with his stroke?
Yea did they turn again to sin,
and tempted God eft-soon:
prescribing to the holy Lord,
what things they would have done.
Not thinking of his hand and power,
nor of the day when he
delivered them out of the hands
of their fierce enemy.
Nor how he wrought his miracles,
(as they themselves beheld)
in Egypt, and the wonders that
he did in Zoan field.
Nor how he turned by his power,
their waters into blood:
that no man might receive his drink
at river nor at flood.
Nor how he sent them swarms of flies,
which did them sore annoy:
and fill'd their countrey ful of frogs,
which did their land destroy.

The fifth Part.

Nor how he did commit their fruits
unto the caterpillar:
and all the labour of their hands
he gave to the grashopper. (vines,
With hail-stones he destroyed their
so that they were all lost;
And not so much as wild fig-trees,
but he consum'd with frost.
And yet with hail-stones once again
the Lord their cattel smote:
And all their flocks and herds likewise
with thunderbolts full hot.
He cast upon them in his ire,
and in his fury strong,
Displeasure, wrath, and evil spirits
to trouble them among.
Then to his wrath he made a way,
and spared not the least:
But gave unto the pestilence,
the man and eke the beast.
He struck also the first-born all,
that up in Egypt came:
And all the chief of men and beasts
within the tents of Ham.
But as for all his own dear folk,
he did preserve and keep:
And carried them through wilderness,
even like a flock of sheep.
Without all fear both safe and sounds
he brought them out of thrall:
Whereas their foes with rage of sea
were overwhelmed all.
And brought them out unto the coast
of his own holy land,
Even to the mount which he had got
by his strong arm and hand.
And there cast out the heathen folk,
and did their land divide:
And in their tents he set the tribes
of Israel to abide.
Yet for all this, their God most high
they stir'd and tempted still:
And would not keep his Testament,
nor yet obey his Wil.
But as their fathers turned back,
even so they went astray:
Much like a bow that would not bend,
but slip and start away.

The sixt Part.

And griev'd him with their hil-altars,
with offerings and with fire:
And with their idols vehemently
provoked him to ire.
Therewith his wrath began again
to kindle in his breast:
The naughtiness of Israel
he did so much detest.
Then he forsook the Tabernacle
of Shilo, where he was
Right conversant with earthly men,
even as his dwelling place.
Then suffered he his might and power
in bondage for to stand:
And gave the honour of his Ark
into his enemies hand.
And did commit them to the sword,
wroth with his heritage:

63 Their

64 Their young men were devour'd with (fire,
maids had no marriage.
64 And with the sword the priests also
did perish every one:
And not a widow left alive,
their death for to bemone.

65 And then the Lord began to wake,
like one that slept a time:
And like a valiant man of war,
refreshed after wine.
66 With Emrods in their hinder parts,
he strake his enemies all:
And put them then unto a shame
that was perpetual.

67 Then he the tent and tabernacle
of Joseph did refuse:
As for the tribe of Ephraim,
he would in no wise chuse.
68 But chose the tribe of Jehuda,
whereas he thought to dwel.
Even the noble mount Sion,
which he did love so wel.

69 Whereas he did his Temple build,
both sumptuously and sure:
Like as the earth which he had made
for ever to endure.
70 Then chose he David, him to serve,
his people for to keep:
Whom he took up and brought away,
even from the folds of sheep.

71 As he did follow th'Ewes with young,
the Lord did him advance:
To feed his people Israel,
and his inheritance.
72 Thus David with a faithful heart
his flock and charge did feed:
And prudently with all his power,
did govern them indeed.

PSALM lxxix I. H.

O God, the Gentiles do invade
thine heritage to spoil:
Jerusalem an heap is made,
thy Temple they defile.
2 The bodies of thy Saints most dear,
abroad to birds they cast:
The flesh of them that do thee fear,
the beasts devour and waste.

3 Their blood throughout Jerusalem,
as waters spilt they have:
So that there is not one of them
to lay their dead in grave.
4 Thus are we made a laughing-stock,
almost the world throughout:
The enemies at us jest and mock,
which dwel our coasts about.

5 Wilt thou, O Lord, thus in thine ire,
against us ever fume:
And shew thy wrath as hot as fire,
thy folk for to consume?
Upon those people pour the same,
which did thee never know:
All Realms that call not on thy Name,
consume and overthrow.

7 For they have got the upper hand,
and Jacobs seed destroid:
His habitation and his land,
they have left waste and void.
8 Bear not in mind our former faults,
with speed some pity show:
And all us Lord in all assaults,
for we are weak and low.

The second Part.

9 O God that giv'st all health and grace,
on us declare the same:
Weigh not our works, our sins deface,
for honor of thy Name.
10 Why shall the wicked still alway,
to us a people dumb,
In thy reproach rejoyce and say,
where is their God become?

Require (O Lord) as thou seest good,
before our eyes in sight,
Of all these folk thy servants blood,
which they spilt in despight.
11 Receive into thy sight in haste,
the clamours, grief, and wrong
Of such as are in prison cast,
sustaining irons strong.

Thy force and strength to celebrate,
Lord set them out of band,
Which unto death are destinate,
and in their enemies hand.
12 The nations which have been so bold,
as to blaspheme thy Name:
Into their laps with seven fold,
repay again the same.

13 So we thy folk and pasture sheep,
will praise thee evermore:
And teach all ages for to keep,
for thee like praise in store.

PSALM lxxx. I. H.

THou Herd that Israel doest keep,
give ear and take good heed:
Which leadest Joseph like a sheep,
and dost him watch and feed.
2 Thou Lord, I say whose seat is set
on Cherubims most bright:
Shew forth thy self and do not let,
send down thy beams of light.

3 Before Ephraim and Benjamin,
Manasses eke likewise:
To shew thy power do thou begin,
come help us, Lord arise.
4 Direct our hearts unto thy grace,
convert us Lord to thee:
Shew us the brightness of thy face,
and then ful safe are we.

5 Lord God of hosts, of Israel,
how long wilt thou, I say,
Against thy folk in anger swel,
and wilt not hear them pray?
6 Thou dost them feed with sorrow deep,
their bread with tears they eat:
And drink the tears that they do weep,
in measure ful and great.

7 Thou

Thou hast us made a very strife
to those that dwel about?
and that our foes do love a-life,
they laugh and jest it out.
O take us (Lord) unto thy grace,
convert our hearts to thee:
show forth to us thy joyful face,
and we ful safe shall be.

From Egypt where it grew not wel,
thou brought'st a vine ful dear:
the heathen folk thou didst expel,
and thou didst plant it there.
Thou didst prepare for it a place,
and set her roots ful fast:
then it did spring and grow apace,
and fill'd the land at last.

The second Part.

The hils were covered about
with shade that from it came:
and eke the Cedars strong and stout,
with branches of the same.
Why then didst thou her wals destroy?
her hedge pluckt up thou hast:
that all the folk that pass thereby,
thy vine may spoil and wast.

The Boar out of the wood so wild,
doth dig and root it out:
the furious beasts out of the field
devour it all about.
O Lord of hosts, return again,
from heaven look betime:
behold, and with thy help sustain
this poor vineyard of thine.

Thy plant, I say, thine Israel,
whom thy right hand hath set,
The same which thou didst love so wel,
O Lord, do not forget.
They lop and cut it down apace,
they burn it eke with fire:
and through the frowning of thy face,
we perish in thine ire.

Let thy right hand be with them now
whom thou hast kept so long:
and with the son of man whom thou
to thee hast made so strong.
And so when thou hast set us free,
and saved us from shame:
then will we never fall from thee,
but call upon thy Name.

O Lord of hosts through thy good (grace
convert us unto thee:
behold us with a pleasant face,
and then ful safe are we.

PSALM lxxxi. J. H.

BE light and glad in God rejoyce,
which is our strength and stay:
be joyful and lift up your voice,
to Jacobs God, I say.
Prepare your instruments most meet,
some joyful Psalm to sing:
strike up with harp and Lute so sweet,
on every pleasant string.

Blow as it were in the new Moon
with trumpets of the best:
As it is used to be done
at any solemn feast.
For this is unto Israel,
a statute and a trade:
A law that must be kept ful wel,
which Jacobs God hath made.

This ordinance with Joseph was decreed,
when he from Egypt came:
That as a witness all his seed
should stil observe the same.
When God I say, had so prepar'd
to bring him from that land:
Wherein the speech which he had heard,
he did not understand.

I from his shoulders took (saith he)
the burthen clean away:
And from the furnace quit him free
from burning brick of clay.
When thou in grief didst cry and call,
I holpe thee by and by:
And I did answer thee withal
in thunder secretly.

Yea at the waters of discord
I did thee tempt and prove:
Whereas the goodness of the Lord
with muttering thou didst move.
Hear, O my folk, O Israel,
and I assure it thee:
Regard and mark my words ful wel,
if thou wilt cleave to me.

The second Part.

Thou shalt no God in thee reserve,
of any land abroad:
Nor in no wise to bow or serve
a strange or forreign god.
I am the Lord thy God, and I
from Egypt set thee free:
Then ask of me abundantly,
and I will give it thee.

And yet my people would not hear
my voice when that I spake:
Nor Israel would not obey,
but did me quite forsake.
Then did I leave them to their will,
in hardness of their heart,
To walk in their own counsel stil,
themselves they might pervert.

O that my people would have heard
the words that I did say:
And eke that Israel would regard,
to walk within my way!
How soon would I confound their foes
and bring them down ful low:
And turn my hand upon all those,
that would them overthrow!

And they that at the Lord do rage,
as slaves should seek him stil,
But of his folk the time and age
should flourish ever stil.
I would have fed them with the crop
and finest of the wheat:

And made the rock with honey drop,
that they their fills should eat.

PSALM lxxxii. I. H.

AMid the press with men of might
the Lord himself doth stand,
To plead the cause of truth and right,
with judges of the land.
2 How long (saith he) will you proceed
false judgement to award,
And have respect for love of meed,
the wicked to regard?
3 Whereas of due you should defend
the fatherless and weak:
And when the poor man doth contend,
in judgement justly speak.
4 If ye be wise, defend the cause
of poor men in their right:
And rid the needy from the claws
of tyrants force and might.
5 But nothing will they know or learn,
in vain to them I talk:
They will not see, or ought discern,
but still in darkness walk.
6 For lo, even now the time is come,
that all things fall to nought:
And likewise laws both all and some,
for gain are sold and bought.
I had decreed it in my sight,
as gods to take you all:
And children to the most of might,
for love I did you call.
7 But notwithstanding ye shall die
as men, and so decay:
O tyrants, I shall you destroy,
and pluck you quite away.
8 Up, Lord, and let thy strength be known
and judge the world with might:
for why? all nations are thine own
to take them as thy right.

PSALM lxxxiii. I. H.

DO not (O God) refrain thy tongue,
in silence do not stay:
Withhold not, Lord, thy self so long,
and make no more delay.
2 For why, behold thy foes, and see
how they do rage and cry:
And those that bear an hate to thee,
hold up their heads on high.
3 Against thy folk they use deceit,
and craftily they enquire:
For thine elect to lie in wait,
their counsel doth conspire.
4 Come on, say they, let us expel,
and pluck these folk away:
So that the name of Israel
may utterly decay.
5 They all conspire within their heart,
how they may thee withstand:
Against the Lord to take a part,
they are in league and band.
6 The tents of all the Edomites,
the Ishmaelites also;
The Hagarens and Moabites,
with divers others mo.
7 Gebal with Ammon, and likewise
doth Amalek conspire:
The Philistims against thee rise,
with them that dwell at Tyre.
8 And Assur eke is well apaid,
with them in league to be:
And doth become a fence and aid
to Lot's posterity.
9 As thou didst to the Midianites,
so serve them Lord each one:
As to Sisera and to Jabin,
beside the brook Kison.
10 Whom thou in Endor didst destroy
and waste them through thy might:
That they like dung on earth did lie,
and that in open sight.

The second Part,

11 Make them now and their Lords eke
like Zeb and Oreb than:
As Zeba and Zalmunna were
the Kings of Midian.
12 Which said, Let us throughout the land
in all the coasts abroad,
Possess and take into our hand
the fair houses of God.
13 Turn them, O God, with storms as light
as wheels that have no stay:
Or like the chaff which men do cast,
with windes to flie away.
14 Like as the fire with rage and fume,
the mighty forrests spils:
And as the flame doth quite consume
the mountains and the hills.
15 So let the tempest of thy wrath
upon their necks be laid:
And of thy stormy winde and showre,
Lord make them all afraid.
16 Lord bring them all I thee desire,
to such rebuke and shame,
That it may cause them to enquire
and learn to seek thy Name.
17 And let them evermore daily
to shame and slander fall:
And in rebuke and obloquie,
to perish eke withall.
18 That they may know and feel ful well
that thou art called Lord:
And that alone thou dost excel,
and raign throughout the world.

PSALM lxxxiv. I. H.

HOw pleasant is thy dwelling place,
O Lord of hosts to me!
The Tabernacles of thy grace
how pleasant Lord they be!
2 My Soul doth long full sore to go
into thy courts abroad,
My heart doth lust, my flesh also,
in thee the living God.
3 The sparrows finde a room to rest,
and save themselves from wrong:
And eke the swallow hath a nest
wherein to keep her young.

4 That

4 These birds full nigh thine Alter may
have place to sit and sing:
O Lord of hosts, thou art I say,
my God and eke my King.

5 O they be blessed that may dwell
within thy house always:
For they all times thy facts do tell,
and ever give thee praise.
6 Yea happy sure likewise are they
whose stay and strength thou art:
Which to thy house do minde the way,
and seek it in their heart.

As they go through the vale of tears,
they dig up fountains still:
That as a spring it all appears,
and thou their pits dost fill.
From strength to strength they walk full fast
no faintness there shall be:
And so the God of gods at last
in Sion they do see.
8 O Lord of hosts to me give heed,
and hear when I do pray:
And let it through thine ears proceed,
O Jacobs God, I say.
9 O Lord our shield, of thy good grace
regard, and so draw near:
Regard, I say, behold the face
of thine anointed dear.
10 For why? within thy Courts one day
is better to abide,
Then other where to keep or stay,
a thousand days beside.
Such rather would I keep a door
within the house of God,
Than in the tents of wickedness
to settle mine abode.
11 For God the Lord, light and defence,
will grace and worship give:
And no good thing shall be with-hold
from them that purely live.
12 O Lord of hosts, that man is blest,
and happy sure is he,
That is perswaded in his brest,
to trust all times in thee.

PSALM lxxxv. J. H.

Thou hast been merciful indeed,
O Lord unto thy land:
For thou restoredst Jacobs seed,
from thraldome out of hand.
2 The wicked ways that they were in
thou didst them clean remit:
And thou didst hide thy peoples sin,
full close thou coveredst it.
3 Thine anger eke thou didst asswage,
that all thy wrath was gone:
And so didst turn thee from thy rage,
with them to be at one.
4 O God our health do now convert
thy people unto thee:
Let all thy wrath from us apart,
and angry cease to be.
5 Why? shall thine anger never end,
but still proceed on us?
And shall thy wroth it self extend
upon all ages thus?
6 Wilt thou not rather turn therefore,
and quicken us, that we,
And all thy folk may evermore
be glad and joy in thee?

7 O Lord on us do thou declare
thy goodnesse to our wealth:
Shew forth to us, and do not spare
thine aid and saving health.
8 I will heark what God saith, for he
speaks to his people peace,
And to his Saints, that never they
return to foolishness.

9 For why this help is still at hand
to such as do him fear:
Whereby great glory in our land
shall dwell and flourish there.
10 For truth and mercy there shall meet
in one to take their place:
And peace shall justice with kisse greet,
and there they shall embrace.
11 As truth from earth shall spring apace
and flourish pleasantly:
So righteousnesse shall shew her face,
and look from heaven high.
12 Yea God himself doth take in hand
to give us each good thing:
And through the coasts of all the land
the earth her fruit shall bring.
13 Before his face shall justice go,
much like a guide or stay:
He shall direct his steps also,
and keep them in the way.

PSALM lxxxvi. J. H.

LOrd bow thine ear to my request,
and hear me by and by:
With grievous pain and grief oppress,
full poor and weak am I.
2 Preserve my soul, because my ways
and doings holy be:
And save thy servant, O my Lord,
that puts his trust in thee.

3 Thy mercy (Lord) on me expresse,
defend me eke withall:
For through the day I do not cease
on thee to cry and call.
4 Comfort (O Lord) thy servants soul,
that now with pain is pin'd:
For unto thee (Lord) I extoll
and lift my soul and mind.

5 For thou art good and bountiful,
thy gifts of grace are free:
And eke thy mercy plentiful,
to all that call on thee.
6 O Lord likewise when I do pray,
regard and give an ear:
Mark well the words that I do say,
and all my prayers hear.

7 In time when trouble doth me move,
to thee I do complain.
For why? I know and well do prove,
thou answerest me again.
8 Among the gods (O Lord) is none
with thee to be compar'd.

And none can do as thou alone,
the like hath not been heard.

The second Part.

9 The Gentiles and the people all,
which thou didst make and frame,
before thy face on knees shall fall,
and glorifie thy Name.
10 For why? thou art so much of might,
all power is thine own:
Thou worketst wonders still in sight,
for thou art God alone.
11 O teach me, Lord, the way, and I
shall in thy truth proceed:
O joyn my heart to thee so nigh,
that I thy Name may dread.
12 To thee my God will I give praise,
with all my heart O Lord:
And glorifie thy Name always,
for ever through the world.
13 For why? thy mercy shew'd to me
is great, and doth excell:
Thou seest my soul at liberty,
out from the lower hell.
14 O Lord, the proud against me rise,
and heaps of men of might:
They seek my soul, and in no wise
will have thee in their sight.
15 Thou Lord art mercifull and meek,
full slack and slow to wrath:
Thy goodness is full great, and eke
thy truth no measure hath.
16 O turn to me, and mercy grant,
thy strength to me apply:
O help and save thine own servant,
thy handmaids son am I.
17 On me some signe of favour show:
that all my foes may see,
And be asham'd, because (Lord) thou
dost help and comfort me.

PSALM LXXXVII. J. H.

THat City shall full well indure,
her ground-work still doth stay
Upon the holy hils full sure,
it can no time decay.
2 God loves the gates of Sion best,
his grace doth there abide:
He loves them more then all the rest
of Jacobs tents beside.
3 Full glorious things reported be
in Sion and abroad:
Great things, I say, are said of thee,
thou City of our God.
4 On Rahab I will cast an eye,
and bear in mind the same:
And Babylon shall eke apply,
and learn to know thy Name.
5 Lo, Palestine and Tyre also,
with Ethiope likewise:
A people old, full long ago
were born, and there did rise.
6 Of Sion they shall say abroad,
that divers men of fame
Have there sprung up, and the high God
hath founded fast the same.
7 In their records to them it shall
through Gods device appear
Of Sion, that the chief of all
had his beginning there.
8 The trumpetters, with such as sing,
there in great plenty be:
My fountains and my pleasant springs
are compast all in thee.

PSALM LXXXVIII. J. H.

LOrd God of health, the hope and stay
thou art alone to me:
I call and cry throughout the day,
and all the night to thee.
2 O let my prayer soon ascend
unto thy sight on hie:
Incline thine ear, O Lord, attend,
and hearken to my cry.
3 For why? with wo my heart is fill'd,
and doth in trouble dwell:
My life and breath almost doth yield,
and draweth nigh to hell.
4 I am esteem'd as one of them
that in the pit do fall,
And made as one among those men
that have no strength at all.
5 As one among the dead, and free
from things that here remain:
It were more ease for me to be
with them the which are slain.
6 As those that lie in grave, I say,
whom thou hast clean forgot:
The which thy hand hath cut away,
and thou regard'st them not.
7 Yea like to one shut up full sure
within the lower pit,
In places dark and all obscure,
and in the depth of it.
8 Thine anger and thy wrath likewise
full sore on me do lie:
And all thy storms against me rise,
my soul so vex and trie.
9 Thou pursts my friends far off from me
and mak'st them hate me sore:
I am shut up in prison fast,
and can come forth no more.
10 My sight doth fail through grief and wo,
I call to thee O God:
Throughout the day my hands also
to thee I stretch abroad.

The second Part.

11 Dost thou unto the dead declare
thy wondrous works of fame?
Shall dead to life again repair,
and praise thee for the same?
12 Or shall thy loving kindness, Lord,
be preached in the grave?
Or shall with them that are destroid,
thy truth her honour have?
13 Shall they that lie in dark full low,
of all thy wonders wot?
Or there shall they thy justice know,
where all things are forgot?
14 But I, O Lord, to thee always
do cry and call apace:

prayer eke ere it be day
shall come before thy face.
14 Why doſt thou, Lord, abhor my ſoul
in grief that ſeeketh thee?
And now, O Lord, why doſt thou hide
thy face away from me?
16 I am afflicted, dying ſtill,
from youth, this many a year:
Thy terrors which do vex me ill,
with troubled mind I bear.
17 The furies of thy wrathful rage
fall ſore upon me fall:
Thy terrours eke do not aſſwage,
but me oppreſs withall.
18 All day they compaſs me about,
as waters at the tide:
And all at once with ſtreams full ſtout
beſet me on each ſide.
19 Thou ſetteſt far from me my friends
and lovers every one:
Yea and mine old acquaintance all
out of my ſight are gone.

PSALM lxxxix. J. H.

I TO ſing the mercies of the Lord,
my tongue ſhall never ſpare:
And with my mouth from age to age,
thy truth I will declare.
2 For I have ſaid, that mercy ſhall
for evermore remain:
In that thou doſt the heavens ſtay,
thy truth appeareth plain.
3 To mine elect, ſaith God, I made
a covenant and beheſt:
My ſervant David to perſwade,
I ſwore and did proteſt.
4 Thy ſeed for ever I will ſtay,
and ſtabliſh it full faſt:
And ſtill uphold thy Throne alway,
from age to age to laſt.
5 The heavens ſhew with joy and mirth
thy wondrous works, O Lord:
Thy ſaints within thy Church on earth,
thy faith and truth record.
6 Who with the Lord is equal then,
in all the clouds abroad?
Among the ſons of all the gods,
what one is like our God?
7 God in aſſembly of his Saints
is greatly to be dread:
And over all that dwell about,
in terror to be had.
8 Lord God of hoſts, in all the world,
what one is like to thee?
In every ſide, moſt mighty Lord,
thy truth is ſeen to be.
9 The raging ſea by thine advice,
thou raleſt at thy will:
And when the waves thereof ariſe,
thou mak'ſt them calm and ſtill.
10 And Egypt (Lord) thou haſt ſubdu'd,
and thou haſt it deſtroyd:
Yea, thou thy foes with mighty arm
haſt ſcatter'd all abroad.

The ſecond Part.

11 The heavens are thine, & ſtill have been
likewiſe the earth and land:
The world, and all that is therein,
thou foundeſt with thy hand:
12 Both North & South, with Eaſt & Weſt
thy ſelf didſt make and frame:
Both Tabor mount, and eke Hermons
rejoyce and praiſe thy Name.
13 Thine arm is ſtrong and full of power
all might therein doth lie:
The ſtrength of thy right hand each hour
thou lifteſt up on hie:
14 In righteouſneſs and equity
thou haſt thy ſeat and place:
Mercy and truth are ſtill with thee,
and go before thy face.
15 That folk is bleſt that knows aright
thy preſent power O God:
For in the favour of thy ſight
they walk full ſafe abroad.
16 For in thy Name throughout the day
they joy and much rejoyce:
And through thy righteouſneſs have they
a pleaſant fame and noiſe.
17 For why? their glory, ſtrength and aid,
in thee alone doth lie:
Thy goodneſs eke that hath us ſtaid,
ſhall lift our horn on hie.
18 Our ſtrength that doth defend us well
the Lord to us doth bring:
The holy One of Iſrael,
he is our guide and King.
19 Sometimes thy will unto thy Saints
in viſions thou didſt ſhow:
And thus then didſt thou ſay to them
thy mind to make them know
20 A man of might I have ereſt
your King and guide to be
And ſet him up whom I choſe,
among the folk to me.

The third Part.

21 My ſervant David I appoint,
whom I have ſearched out:
And with my holy oyl anoint
him King of all the rout.
22 For why? my hand is ready ſtill
with him for to remain:
And with my arm alſo I will
him ſtrengthen and ſuſtain.
23 The enemies ſhall not him oppreſs
they ſhall him not devour:
Ne yet the ſons of wickedneſs
on him have any power.
24 His foes likewiſe I will deſtroy
before his face in fight:
And thoſe that hate him I will plague,
and ſtrike them with my might.
25 My truth and mercy eke withal,
ſhall ſtill upon him lie:
And in my name his horn eke ſhall
be lifted up on high.

26 His Kingdom I will set to be
upon the sea and land:
And eke the running floods shall he
embrace with his right hand.

27 He shall depend with all his heart
on me, and thus shall say:
My Father and my God thou art,
my rock of health and stay.

28 As my first-born I will him take,
of all on earth that springs:
His might and honour I will make
above all earthly Kings.

29 My mercy shall be with him still,
as I my self have told:
My faithful covenant to fulfill,
my mercy I will hold.

30 And eke his seed I will sustain
for ever strong and sure:
So that his seed shall still remain
while heaven doth endure.

The fourth Part.

31 If that his sons forsake my Law,
and so begin to swerve:
And of my judgements have none awe,
nor will not them observe.

32 Or if they will not use aright
my statutes to them made:
And set all my commandments light,
and will not keep my trade:

33 Then with the rod will I begin,
their doings to amend:
And so will scourge them for their sin,
if that they do offend.

34 My mercy yet and my goodnesse,
I will not take him fro:
Nor handle him with craftinesse,
and so my truth forego.

35 But sure my covenant I will hold,
with all that I have spoke:
No word the which my lips have told,
shall alter or be broke.

36 Once swore I by my holinesse,
and that perform will I:
With David I shall keep promise,
to him I will not lie.

37 His seed for evermore shall raign,
and eke his throne of might,
As doth the Sun, it shall remain
for ever in my sight.

38 And as the Moon within the skie
for ever standeth fast:
A faithful witnesse from on hie,
so shall his kingdome last.

39 But now, O Lord, thou dost reject,
and now thou changest chear:
Yea thou art wroth with thine elect,
thine own anointed dear.

40 The covenant with thy servant made,
Lord thou hast quite undone:
And down upon the ground also
hast cast his royal crown.

The fift Part.

41 Thou pluck'st his hedges up with
his walls thou dost confound: (might.
Thou beatest eke his bulwarks down,
and break'st them to the ground.

42 That he is sore destroy'd and torn,
of comers by throughout:
And so is made a mock and scorn
to all that dwell about.

43 Thou their right hand hast lifted up,
that him so sore annoy:
And all his foes that him devour,
lo thou hast made to joy.

44 His swords edge thou dost take away
that should his foes withstand:
To him in war no victory
thou giv'st, nor upper hand.

45 His glory thou dost also waste;
his throne, his joy, his mirth,
By thee are overthrown, and cast
full low upon the earth.

46 Thou hast cut off and made full short
his youth and lusty days,
And rais'd of him an ill report,
with shame and great dispraise.

47 How long away from me, O Lord,
for ever wilt thou turn?
And shall thine anger still alway,
as fire consume and burn?

48 O call to minde, remember then,
my time consumeth fast:
Why hast thou made the sonnes of men
as things in vain to waste?

49 What man is he that liveth here,
and death shall never see?
Or from the hand of Hell his soul
shall he deliver free?

50 Where is (O Lord) thine old goodnesse
so oft declar'd before,
Which by thy truth and uprightnesse
to David thou hast swore?

51 The great rebukes to minde I call,
that on thy servant lie:
The railings of the people all
borne in my breft have I:

52 Wherewith (O Lord) thine enemies
blasphemed have thy Name:
The steps of thine anointed One
they cease not to defame.

53 All praise to thee, O Lord of hosts,
both now and eke for aye:
Through skie and earth, and all the coasts
Amen, Amen, I say.

PSALM xc. I. H.

THou Lord hast been our sure defence,
our place of ease and rest:
In all times past, yea so long since,
as cannot be expreft.

2 Ere there was made mountain or hill,
the earth and world abroad:
From age to age, and always still,
for ever thou art God.

3 Thou grindest man through grief and
to dust, or clay, and then, (pain
And then thou saist, again. Return
again ye sonnes of men.

4 The

4 The lasting of a thousand years,
what is it in thy sight?
As yesterday it doth appear,
or as a watch by night.
5 So soon as thou dost scatter them,
then is their life and trade
All as a sleep, and like the grass,
whose beauty soon doth fade.
6 Which in the morning shines full bright
but fadeth by and by: (bright
And is cut down ere it be night,
all withered, dead and drie.
7 For through thine anger we consume,
our might is much decaid:
And of thy fervent wrath and fame
we are full sore afraid.
8 The wicked works that we have wrought
thou setst before thine eye:
Our privy faults, yea eke our thoughts
thy countenance doth spie.
9 For through thy wrath our days do waste,
thereof doth nought remain: (waste,
Our years consume as words or blasts,
and are not cal'd again.
10 Our time is threescore years and ten,
that we do live on mold:
If one see fourscore, surely then,
we count him wondrous old.

The second Part.

11 Yet of this time the strength is chief
the which we count upon,
Is nothing else but painfull grief,
and we as blasts are gone. (there
12 Who once doth know what strength is
what might thine anger hath:
Or in his heart who doth thee fear,
according to thy wrath?
13 Instruct us, Lord, to know and try,
how long our daies remain:
That then we may our hearts apply
true wisdom to attain.
14 Return, O Lord, how long wilt thou
forth on in wrath proceed?
Shew favour to thy servants now,
and help them at their need.
15 Refresh us with thy mercy soon,
and then our joy shall be,
All times so long as life doth last,
in heart rejoyce will we.
16 As thou hast plagued us before,
now also make us glad:
And for the years wherein full sore
affliction we have had.
17 O let thy work and power appear
and on thy servants light:
And shew unto thy children dear,
thy glory and thy might.
18 Lord let thy grace and glory stand
on us thy servants thus:
Confirm the works we take in hand,
Lord prosper them to us.

PSALM xci. J. H.

HE that within the secret place
of God most high doth dwell:
In shadow of the mightiest grace,
at rest shall keep him well.
2 Thou art my hope and my strong hold
I to the Lord will say:
My God is he, in him will I
my whole affiance stay.
3 He shall defend thee from the feare,
the which the hunter laid:
And from the deadly plague and care,
whereof thou art afraid.
4 And with his wings shall cover thee,
and keep thee safely there:
His faith and truth thy fence shall be,
as sure as shield and spear.
5 So that thou shalt not need, I say,
to fear or be affright:
Of all the shafts that flie by day,
nor terrours of the night.
6 Nor of the plague that privily
doth walk in dark so fast:
Nor yet of that which doth destroy,
and at noon day doth waste.
7 Yea at thy side as thou dost stand,
a thousand dead shall be,
Ten thousand eke at thy right hand,
and yet shalt thou be free.
8 But thou shalt see it for thy part,
thine eyes shall well regard
That even like to their desert
the wicked have reward.
9 For why? O Lord, I only lust
to stay my hope on thee:
And in the high'st I put my trust,
my sure defence is he.
10 Thou shalt not need none ill to fear,
with thee it shall be well:
Nor yet the plague shall once come neer
the house where thou dost dwell.
11 For why? unto his Angels all,
with charge commanded he:
That still in all thy ways they shall
preserve and prosper thee.
12 And in their hands shall bear thee up,
still waiting thee upon:
So that thy foot shall never chance
to spurn at any stone.
13 Upon the Lions thou shalt go,
the Adder fell and long:
And tread upon the Lions young,
with Dragons stout and strong.
14 For he that trusteth unto me,
I will acquit him quite:
And him defend, because that he
doth know my Name aright.
15 When he for help on me doth cry,
an answer I will give:
And from his grief take him will I
in glory for to live.
16 With length of yeares and dayes of wealth
I will fulfill his time: (
The goodnesse of my saving health
I will declare to him.

PSALM xcii. J. H.

IT is a thing both good and meet,
to praise the highest Lord:

And to thy Name, O thou most High,
so sing with one accord.
2 To shew thy kindnesse of the Lord,
betime ere day be light:
And the declare his truth abroad,
when it doth draw to night.
3 Upon ten-stringed instruments,
on Lute and Harp so sweet:
With all the mirth you can invent,
of instruments most meet.
4 For thou hast made me to rejoyce
in things so wrought by thee:
And I have joy in heart and voice,
thy handy-works to see.
5 O Lord, how glorious and how great,
are all thy works so stout?
So deeply are thy counsels set,
that none can try them out.
6 The man unwise hath not the wit,
these things to pass to bring:
And all such fools are nothing fit
to understand this thing.
7 When so the wicked at their will,
as grass do spring full fast:
They when they flourish in their ill,
for ever shall be waste.
8 But thou art mighty, Lord, most High,
yea thou dost raign therefore:
In every time eternally,
both now and evermore.
9 For why? O Lord behold and see,
behold thy foes I say:
How all that work iniquity,
shall perish and decay.
10 But thou like as an Unicorn
shalt lift mine horn on hie:
With fresh and new prepared oyle,
thine anoynted King am I.
11 And of my foes before mine eyes
shall see the fall and shame:
Of all that up against me rise,
mine ears shall hear the same.
12 The just shall flourish up on high,
as Date-trees bud and blow:
And as the Cedars multiply,
in Libanus that grow.
13 For they are planted in the place,
and dwelling of our God:
Within his courts they spring apace,
and flourish all abroad.
14 And in their age much fruit shal bring
both fat and well beseen:
And pleasantly both bud and spring,
with boughs and branches green.
15 To shew that God is good and just,
and upright in his will:
He is my rock, my hope, and trust,
in him there is none ill.

PSALM xciii. J. H.

THe Lord as King aloft doth raign,
with glory goodly dight:
And he to shew his strength most main,
hath girt himself with might.
2 The Lord likewise the earth hath made
and shaped it so sure;
No might can make it move or fade,
as stay it doth endure.
3 Ere that the world was made or wrought
thy seat was set before:
Beyond all time that can be thought
thou hast been evermore.
4 The floods, O Lord, the floods do rise,
they roar and make a noise:
The floods (I say) did enterprise,
and lifted up their voice.
5 Yea, though the storms arise in sight,
though seas do rage and swell:
The Lord is strong and more of might,
for he on high doth dwell.
6 And look what promise he doth make,
his houshold to defend:
For just and true they shall it take,
all times without an end.

PSALM xciv. J. H.

O Lord thou dost revenge all wrong,
that office 'longs to thee:
Sith vengeance doth to thee belong,
declare that all may see,
2 Set forth thy self, for thou of right
the earth dost judge and guide:
Reward the proud and men of might
according to their pride.
3 How long shall wicked men bear sway,
with lifting up their voice?
How long shall wicked men, I say,
thus triumph and rejoyce?
4 How long shall they with brags burst out
and proudly prate their fill?
Shall they rejoyce that be so stout,
whose works are ever ill?
5 Thy flock, O Lord, thine heritage,
they spoil and vex full sore:
Against thy people they do rage
still daily more and more.
6 The widows which are comfortless,
and strangers they destroy:
They slay the children fatherlesse,
and none doth put them by.
7 And when they take those things in hand
this talk they have of thee:
Can Jacobs God this understand?
tush, no, he cannot see.
8 O folk unwise, and people rude,
some knowledge now discern:
Ye fools among the multitude,
at length begin to learn.
9 The Lord which made the ear of man,
he needs of right must hear:
He made the eye, all things must then
before his sight appear.
10 The Lord doth all the world correct
and make them understand:
Shall he not then your deeds detect?
how can you scape his hand?

The second Part

11 The Lord doth know the thoughts of man,
his heart he sees full plain:

The Lord (I say) unto thoughts doth scan
and findeth them but vain.
12 But Lord that man is happy sure,
whom thou doſt keep in awe:
And through correction doſt procure
to teach him in thy Law.

13 Whereby he ſhall in quiet reſt
in time of trouble ſit:
When wicked men ſhall be ſuppreſt,
and fall into the pit.
15 For ſure, the Lord will not refuſe
his people for to take:
His heritage whom he did chuſe,
he will no time forſake.

15 Until that judgment be decreed
to juſtice to convert:
That all may follow her with ſpeed,
that are of upright heart.
16 But who upon my part ſhall ſtand
againſt the curſed train?
Or who ſhall rid me from their hand
that wicked works maintain?

17 Except the Lord had been mine aid,
mine enemies to repell:
My ſoul and life had now been laid
almoſt as low as hell.
18 When I did ſay my foot did ſlide
I now am like to fall:
Thy goodneſs, Lord, did ſo provide
to ſtay me up withall.

19 When with my ſelf I muſed much,
and could no comfort find:
Then Lord thy goodneſs did me touch,
and that did eaſe my mind.
20 Wilt thou inhaunt thy ſelf and draw
with wicked men to ſit?
Which with pretence inſtead of law,
much miſchief do commit.

21 For they conſult againſt the life
of righteous men and good:
And in their counſels they are rife,
to ſhed the guiltleſs blood.
22 But yet the Lord he is to me
a ſtrong defence or lock:
He is my God, to whom I flee,
he is my ſtrength and rock.
23 And he ſhall cauſe their miſchiefs all
themſelves for to annoy:
And in their malice they ſhall fall,
our God ſhall them deſtroy.

PSALM xcv. J. H.

O Come let us lift up our voice,
and ſing unto the Lord:
In him our rock of health rejoice
let us with one accord.
2 Yea let us come before his face,
to give him thanks and praiſe:
In ſinging Pſalms unto his grace,
let us be glad always.

3 For why? the Lord he is no doubt
a great and mighty God:
A King above all gods, throughout
in all the world abroad

4 The ſecrets of the earth ſo deep
and corners of the land:
The tops of hills that are ſo ſteep,
he hath them in his hand.

5 The ſea and waters all are his,
for he the ſame hath wrought:
The earth and all that therein is,
his hand hath made of nought.
6 Come let us bow and praiſe the Lord,
before him let us fall:
And kneel to him with one accord,
the which hath made us all.

7 For why? he is the Lord our God,
for us he doth provide:
We are his flock, he doth us feed,
his ſheep, and he our guide.
8 To day if ye his voice will hear,
then harden not your heart:
As ye with grudging many a year
provok'd me in deſert.

9 Whereas your fathers tempted me,
my power for to prove:
My wondrous works when they did ſee
yet ſtill they would me move.
10 Twice twenty years they did me grieve
and I to them did ſay,
They erre in heart, and not believe,
they have not known my way.

11 Wherfore I ſware, when that my wrath
was kindled in my breſt,
That they ſhould never tread the path
to enter in my reſt.

PSALM xcvi. J. H.

SIng ye with praiſe unto the Lord,
new ſongs with joy and mirth
ſing unto him with one accord,
all people on the earth.
2 Yea ſing unto the Lord, I ſay,
praiſe ye his holy Name:
Declare and ſhew from day to day
ſalvation by the ſame.

3 Among the heathen eke declare
his honour round about:
To ſhew his wonders do not ſpare,
in all the world throughout.
4 For why, the Lord is much of might
and worthy praiſe alway:
And he is to be dread of right,
above all gods, I ſay.

5 For all the gods of heathen folk
are idols that will fade:
But yet our God, he is the Lord
that hath the heavens made.
6 All praiſe and honour eke do dwell
for aye before his face:
Both power and might likewiſe excell
within his holy place.

7 Aſcribe unto the Lord alway,
ye people of the world:
All might and worſhip eke I ſay,
aſcribe unto the Lord,

8 Ascribe unto the Lord also,
the glory of his Name:
And eke unto his courts do go,
with gifts unto the same.
The second Part.
9 Fall down and worship ye the Lord,
within his Temple bright:
Let all the people of the world
be fearfull at his sight.
10 Tell all the world, be not afraid,
the Lord doth raign above:
Yea, he hath set the earth so fast,
that it can never move.

11 And that it is the Lord alone
that rules with princely might:
To judge the nations every one
with equity and right.
12 The heavens shall great joy begin,
the earth eke shall rejoyce:
The sea and all that is therein,
shall shout and make a noise.

13 The field shall joy, and every thing
that springeth on the earth:
The wood and every tree shall sing
with gladness and with mirth.
14 Before the presence of the Lord,
and coming of his might:
When he shall justly judge the world,
and rule his folk with right.

PSALM xcvii. J. H.

THe Lord doth raign, whereat the earth
may joy with pleasant voice:
And eke the Ilsles with joyfull mirth
may triumph and rejoice.
2 Both clouds and darkness eke do swell
and round about him bear:
Yea right and justice ever dwell,
and bide about his seat.

3 Yea fire and heat at once do run,
and go before his face:
Which shall his foes and enemies burn
abroad in every place.
4 His lightnings eke full bright did blare
and to the world appear:
Whereat the earth did look and gaze,
with dread and deadly fear.

5 The hills like wax did melt in sight
and presence of the Lord:
They fled before that Rulers might,
which guideth all the world.
6 The heavens eke declare and shew
his justice forth abroad:
That all the world may see and know
the glory of our God.

7 Confusion sure will come to such
as worship idols vain:
And eke to those that glory much,
dumb pictures to maintain.
8 For all the idols of the world
which they as gods do call,
Shall feel the power of the Lord,
and down to him shall fall.

9 Which Joy shall Sion hear this thing,
and Juda shall rejoice.
For at thy judgments they shall sing
and make a pleasant noise:
10 That thou, O Lord, art set on high,
in all the earth abroad:
And art exalted wonderfully
above each other god.

11 All ye that fear the Lord, do this,
hate all things that are ill:
For he doth keep the souls of his
from such as would them spill.
12 And light doth spring up to the just
with pleasure for his part:
Great joy with gladness, mirth, and just
to them of upright heart.
13 Ye righteous in the Lord rejoyce,
his holiness proclaim:
Be thankfull eke with heart and voice,
and mindfull of the same.

PSALM xcviii. J. H.

O Sing ye now unto the Lord,
a new and pleasant song, (world
For he hath wrought throughout the
his wonders great and strong.
2 With his right hand full worthily,
he doth his foes devour:
And get himself the victory,
with his own arm and power.

3 The Lord doth make his people know
his saving health and might:
The Lord doth eke his justice show,
in all the heathens sight.
4 His grace and truth to Israel,
in mind he doth record:
That all the earth hath seen right well
the goodness of the Lord.

5 Be glad in him with joyfull voice,
all people of the earth:
Give thanks to God, sing and rejoyce,
to him with joy and mirth.
6 Upon the harp unto him sing,
give thanks to him with Psalmes:
Rejoyce before the Lord our King,
with Trumpets and with Shalms.

7 Yea let the sea with all therein
for joy both roar and swell:
The earth likewise let it begin,
with all that therein dwell.
8 And let the floods rejoyce their fils,
and clap their hands apace:
And eke the mountains and the hils
before the Lord his face.

9 For he shall come to judge and trie
the world and every wight:
And rule the people mightily
with justice and with right.

PSALM xcix. J. H.

THe Lord doth raign, although at it
the people rage full sore:
Yea he on Cherubims doth sit,
though all the world doth roar.
2 The Lord that doth in Sion dwell,
is high and wondrous great:
Above all folk he doth excell,
and he aloft is set.

3 Let

Let all men praise thy mighty Name,
for it is fearfull sure:
And let them magnifie the same,
that holy is and pure.
4 The princely power of our King
doth love judgment and right:
Thou rightly rulest every thing
in Jacob through thy might.
5 To praise the Lord our God devise,
all honour to him doe:
Before his foot-stool worship him,
for he is holy too.
6 Moses, Aaron, and Samuel,
as Priests on him did call:
When they did pray he heard them wel,
and gave them answer all.
7 Within the cloud to them he spake,
then did they labour still,
To keep such laws as he did make,
and pointed them untill.
8 O Lord our God thou didst them hear,
and answeredst them again:
Thy mercy did on them appear,
their deeds didst not maintain.
9 O laud and praise our God and Lord
within his holy hill:
For why? our God throughout the world
is holy ever still.

PSALM C. J. H.

ALl people that on earth do dwell,
sing to the Lord with chearful voice:
Him serve with fear, his praise forth tel,
come ye before him and rejoyce.
3 The Lord ye know is God indeed,
without our aid he did us make:
We are his flock, he doth us feed,
and for his sheep he doth us take.
4 O enter then his gates with praise,
approach with joy his courts unto:
Praise, laud, and bless his Name alwaies,
for it is seemly so to do.
5 For why? the Lord our God is good,
his mercy is for ever sure:
His truth at all times firmly stood,
and shall from age to age endure.

Another of the same by J. H.

IN God the Lord be glad and light,
praise him throughout the earth:
Serve him and come before his sight
with singing and with mirth.
2 Know that the Lord our God he is,
he did us make and keep:
Not we our selves, for we are his
own flock and pasture sheep.
3 O go into his gates alwaies,
give thanks within the same:
Within his courts set forth his praise,
and laud his holy Name.
4 For why? the goodness of the Lord
for evermore doth raign:
From age to age throughout the world,
his truth doth still remain.

PSALM CI. N.

I Mercy will and judgment sing,
O Lord God unto thee:
2 And wisely do in perfect way,
untill thou come to me.
And in the midst of my house walk
in pureness of my spirit:
3 And I no kind of wicked thing,
will set before my sight.
I hate their works that fall away,
it shall not cleave to me:
4 From me shall part the froward heart
none evil will I see.
5 Him will I stroy that slandereth
his neighbour privily:
The lofty heart I cannot bear,
nor him that looketh hie.
6 Mine eyes shall be on them within
the land that faithfull be:
In perfect way who walketh shall
be servant unto me.
7 I will no guilfull person have
within my house to dwell:
And in my presence he shall not
remain that lies doth tell.
8 Betimes I will destroy even all
the wicked of the land:
That I may from Gods City cut,
the wicked workers hand.

PSALM CII. N.

O Hear my prayer, Lord, and let
my cry come unto thee:
2 In time of trouble do not hide
thy face away from me.
3 Incline thine ear to me, make haste
to hear me when I call:
For as the smoke doth fade, so do
my days consume and fall.
4 And as an hearth my bones are burnt,
my heart is smitten dead:
And withers like the grass, that I
forget to eat my bread.
5 By reason of my groaning voice,
my bones cleave to my skin:
6 As Pelican in wilderness,
such case now am I in.
7 And as an Owle in desert is,
lo I am such an one:
I watch, and as a Sparrow on
the house top am alone.
8 Lo daily in reproachfull wise,
mine enemies do me scorn:
And they that do against me rage,
against me they have sworn.
9 Surely with ashes as with bread
my hunger I have fild:
And mingled have my drink with teare
that from mine eyes have fild.
10 Because of thy displeasure Lord,
thy wrath and thy disdain:
For thou hast lifted me aloft,
and cast me down again.

11 The daies wherein I paste my life,
are like the fleeting shade:
And I am withered like the grass,
which soon away doth fade.
12 But thou O Lord for ever dost
remain in steady place:
And thy remembrance ever doth
abide from race to race.

The second Part.

13 Thou wilt arise, and mercy thou
to Sion wilt extend:
The time of mercy, now the time
foreset is come to end.
14 For even in the stones thereof
thy servants do delight:
And on the dust thereof they have
compassion in their sprite.
15 Then shall the heathen people fear
the Lords most holy name:
And all the Kings on earth shall dread,
thy glory and thy fame.
16 Then when the Lord the mighty God
again shall Sion rear:
And then when he most nobly in
his glory shall appear.
17 To prayer of the desolate,
when he himself doth bend:
When he shall not disdain unto
their prayers to attend.
18 This shall be written for the age
that after shall succeed:
The people yet uncreated
the Lords renown shall spread.
19 For he from his high Sanctuary
hath looked down below:
And out of heaven hath the Lord
beheld the earth also.
20 That of the mourning captive he
might hear the woful cry:
And that he might deliver those
that damned are to dy.
21 That they in Sion may declare
the Lords most holy Name:
And in Jerusalem set forth
the praises of the same.
22 Then when the people of the land,
and kingdoms with accord,
Shall be assembled for to do
their service to the Lord.

The third Part.

23 My former force of strength he hath
abated in the way:
And shorter he hath cut my daies
thus I therefore did say:
24 My God in midst of all my daies
now take me not away:
Thy years endure eternally,
from age to age I say.
25 Thou the foundations of the earth
before all times hast laid:
And Lord, the heavens are the work
which thine own hands have made
26 Yea they shall perish and decay;
but thou shalt tarry still:
And they shall all in time wax old,
even as a garment will.
27 Thou as a garment shalt them change
and changed they shall be:
But thou dost still abide the same,
thy years do never flee.
28 The children of thy servants shall
continually endure:
And in thy sight their happy seed
for ever shall stand sure.

PSALM ciii. T. S.

MY soul give laud unto the Lord,
my spirit shall do the same:
And all the secrets of my heart,
praise ye his holy Name.
2 Give thanks to God for all his gifts,
shew not thy self unkind:
And suffer not his benefits
to slip out of thy mind.
3 That give thee pardon for thy faults,
and thee restor'd again,
For all thy weak and frail disease,
and heal'd thee of thy pain.
4 That did redeem thy life from death,
from which thou couldst not flee:
His mercy and compassion both
he did extend to thee.
5 That fill'd with goodness thy desire,
and did prolong thy youth:
Like as the Eagle casts her bill,
whereby her age renew'th.
6 The Lord with justice doth repay
all such as be oppreſt:
So that their sufferings and their wrongs
are turned to the best.
7 His ways and his commandements
to Moses he did show:
His counsels and his valiant acts
the Israelites did know.
8 The Lord is kind and mercifull
when sinners do him grieve:
The slowest to conceive a wrath,
and readiest to forgive.
9 He chides us not continually,
though we be full of strife:
Nor keeps our faults in memory,
for all our sinfull life.
10 Nor yet according to our sins
the Lord doth us regard:
Nor after our iniquities
he doth not us reward.
11 But as the space is wondrous great
'twixt earth and heaven above;
So is his goodness much more large
to them that do him love.
12 God doth remove our sins from us,
and our offences all,
As far as is the Sun-rising
full distant from his fall.

The

The second Part.

13 And look what pity parents dear
unto their children bear:
Like pity beareth God to such
as worship him in fear.
14 The Lord that made us knows our
our mold and fashion just: (shape,
How weak and frail our nature is,
and how we are but dust.
15 And how the time of mortal men
is like the withering hay:
Or like the flower right fair in field,
that fades full soon away.
16 Whose gloss & beauty stormy winds
do utterly disgrace:
And make that after their assaults
such blossoms have no place.
17 But yet the goodness of the Lord
with his shall ever stand:
Their childrens children shall receive
his righteousness at hand.
18 I mean, which keep his covenant
with all their whole desire:
And not forget to do the thing
that he doth them require.
19 The heavens high are made the seat
and foot-stool of the Lord:
And by his power imperiall
he governs all the world.
20 Ye Angels which are great in power,
praise ye and bless the Lord:
Which to obey and do his will,
immediately accord.
21 Ye noble host and ministers,
cease not to laud him still:
Which ready are to execute
his pleasure and his will.
22 Yea all his works in every place
praise ye his holy Name:
My heart, my mind, and eke my soul
praise ye also the same.

PSALM civ. W. K.

MY soul praise the Lord,
speak good of his Name:
O Lord our great God,
how dost thou appear?
So passing in glory,
that great is thy fame!
Honour and Majesty
in thee shine most clear.
2 With light as a robe
thou hast thee beclad:
Whereby all the earth
thy greatness may see:
The heaven in such sort
thou also hast spread,
That it to a curtain
compared may be.
3 His chamber-beams he
in the clouds full sure
Which as his chariot
are made him to bear:
And there with much swiftness
his course doth endure,
Upon the wings riding
of winds in the air.
4 He maketh his spirits
as Heralds to go:
And lightnings to serve,
we see also prest:
His will to accomplish,
they run to and fro,
To save or consume things,
as seemeth him best.
5 He groundeth the earth
so firmly and fast,
That it once to move
none shall have such power:
6 The deep a fair covering
for it made thou hast:
Which by his own nature
the hills would devour.
7 But at thy rebuke
the waters do flie:
And so give due place
thy word to obey:
At thy voice of thunder
so fearfull they be:
That in their great raging,
they haste soon away,
8 The mountains full high
they then up ascend:
If thou dost but speak,
thy word they fulfill:
So likewise the vallies
most quickly descend,
Where thou them appointest
remain they do still.
9 Their bounds thou hast set,
how far they shall run:
So that in their rage
not that pass they can:
For God hath appointed
they shall not return
The earth to destroy more,
which made was for man.

The second Part.

10 He sendeth the springs
to strong streams or lakes
Which run do full swift
among the huge hills.
11 Where both the wild asses
their thirst oft times slakes,
And beasts of the mountains
thereof drink their fills.
12 By these pleasant springs
of fountains full fair,
The fowls of the Air
abide shall and dwell:
Who moved by nature
to hop here and there,
Among the green branches
their songs shall excel,

13 The

13 The mountains to moist,
the clouds he doth vse:
The earth with his Works
is wholly repleat.
14 So as the brute cattell
he doth not refuse:
But grass doth provide them,
and herb for mans meat.
15 Yea bread, wine, and oyle
he made for mans sake:
His face to refresh,
and heart to make strong.
16 The Cedars of Liban
this great Lord did make:
Which trees he doth nourish
that grow up so long.
17 In these may birds build,
and make there their nest:
In firre-trees the Storks
remain and abide.
18 The high hills are succours
for wild goats to rest:
And eke the rocks stony
for Conies to hide.
19 The Moon then is set
her season to run:
The daies from the nights
thereby to discern:
And by the descending
also of the Sun,
The cold from heat alway
thereby we do learn.
20 When darkness doth come
by Gods will and power:
Then creep forth do all
the beasts of the wood.
21 The Lions range roaring
their prey to devour:
But yet it is thou Lord
which giveth them food.
22 As soon as the Sun
is up, they retire:
To couch in their dens
then are they full fain:
23 That man to his work may
as right doth require:
Till night come and call him.
to take rest again.

The third Part.

24 How sundry O Lord,
are all thy works found?
With wisdom full great
they are indeed wrought:
Soldust the whole world
of thy praise doth sound:
And as for thy riches,
they pass all mens thought.
25 So is the great sea,
which large is and broad:
Where things that creep swarm,
and beasts of each sort.
26 There both mighty ships sail,
and some lie at road:
The Whale huge and monstrous
there also doth sport.
27 All things on thee wait,
thou dost them relieve:
And thou in due time
full well dost them feed.
28 Now when it doth please thee
the same for to give;
They gather full gladly
those things which they need,
Thou openest thy hand,
and they find such grace.
That they with good things
are filled we see.
29 But sore are they troubled,
if thou turn thy face.
For if thou their breath take,
vile dust then they be.
30 Again when thy Spirit
from thee doth proceed
All things to appoint,
and what shall ensue:
Then are they created,
as thou hast decreed:
And dost by thy goodness
the drie earth renew.
31 The praise of the Lord
for ever shall last:
Who may in his works
by right well rejoyce:
32 His looks can the earth make
to tremble full fast:
And likewise the mountains
to smoak at his voice.
33 To this Lord and God,
sing will I always:
So long as I live,
my God praise will I:
34 Then am I most certain
my words shall him please
I will rejoyce in him,
to him will I cry.
35 The sinners, O Lord,
consume in thine ire:
And eke the perverse,
them root out with shame:
But as for my soul now,
let it still desire,
And say with the faithful,
praise ye the Lords Name:

PSALM cv. N.

GIve praises unto God the Lord,
and call upon his Name:
Among the people eke declare
his works to spread his fame.
2 Sing ye unto the Lord I say,
and sing unto his praise:
And talk of all his wondrous works
that he hath wrought alwaies.
3 In honour of his holy Name
rejoyce with one accord:
And let the heart also rejoyce
of them that seek the Lord.

4 Seek

4 Seek ye the Lord, and seek the strength
of his eternal might:
And seek his face continually,
and presence of his sight.

5 The wondrous works that he hath done
keep still in mindfull heart:
Ne let the judgments of his mouth
out of your mind depart.
6 Ye that of faithfull Abraham
his servant are the seed:
Ye his elect, the children that
of Jacob do proceed.

7 For he, he only is I say,
the mighty Lord our God:
And his most rightfull judgments are
through all the earth abroad.
8 His promise and his covenant
which he hath made to his,
He hath remembred evermore,
to thousands of degrees.

The second Part.

9 The covenant which he hath made
with Abraham long ago:
And faithfull oath which he hath sworn
to Isaac also.
10 And did confirm the same for law,
that Jacob should obey:
And for eternal covenant
to Israel for aye.

11 When thus he said, Lo, I to you
all Canaan land will give:
The lot of your inheritance,
wherein your seed shall live.
12 Although the number at that time
did very small appear:
Yea very small, and in the land
they then but strangers were.

13 While yet they walk'd from land to
without a sure abode: (land
And while from sundry kingdoms they
did wander all abroad.
14 And wrong at no oppressors hand
he suffered them to take:
But even the great and mighty Kings
reproved for their sake.

15 And thus he said, Touch ye not those
that mine anointed be:
Ne do the Prophets any harm
that do pertain to me.
16 He call'd a dearth upon the land,
of bread he stroid the store:
But he against the time of need
had sent a man before.

The third Part.

17 Even Joseph which had once been sold
to live a slave in woe:
Whose feet they hurt in stocks, whose soul
the irons peirc'd also.
18 Until the time came when his cause
was known apparently:
The mighty word of God the Lord
his faultless truth did trie.

19 The King sent and delivered him
from prison where he was:
20 The ruler of the people then
did freely let him pass.
21 And over all his house he made
him Lord to bear the sway:
And of his substance made him have
the rule and all the stay.

22 That he might to his will instruct
the Princes of the land:
And wisdoms lore his ancient men
might cause to understand.
23 Then into the Egyptian land
came Israel also:
And Jacob in the land of Ham
did live a stranger tho.

24 His people he exceedingly
in number made to flow,
And over all their enemies
in strength he made them grow.
25 Whose heart he turn'd that they with
his people did entreat: (hate
And did his servants wrongfully
abuse with false deceit.

The fourth Part.

26 His faithfull servant Moses then
and Aaron whom he chose,
He did command to go to them,
his message to disclose.
27 The wondrous message of his signs
among them he did show:
And wonders in the land of Ham
then did they work also.

28 Darkness he sent, and made it dark
instead of brighter day:
And unto his commission
they did not disobey.
29 He turn'd their waters into blood
he did their fishes slay: (place
30 Their land brought frogs even in the
where their King Pharaoh lay.

31 He spake, and at his voice there came
great swarms of noisom flies,
And all the quarters of the land
were fil'd with crawling lice.
32 He gave them cold and stony hail
in stead of milder rain:
And fiery flames within their land
he sent unto their pain.

33 He smote their vines and all their trees
whereon their figs did grow:
And all their trees within their coasts
down did he overthrow.
34 He spake, then Caterpillars did
and Grashoppers abound:
35 Which ate the grass in all their land,
and fruit of all their ground.

The fift Part.

36 The first-begotten in their land
eke deadly he did smite:
Yea the beginning and first fruit
of all their force and might.
37 With gold & silver he them brought
from Egypt land to pass:

And

And in the number of their Tribes
no feeble one there was.
38 Egypt was glad and joyfull then
when they did thence depart:
For terrour and the fear of them
was fain upon their heart.
39 To shroud them from the parching heat
a cloud he did display:
And fire he sent to give them light,
when night had hid the day.
40 They asked, and he caused Quailes
to rain at their request:
And fully with the bread of heaven
their hunger he repest:
41 He opened the stony rock,
and waters gushed out:
And in the dry and parched ground
like rivers ran about.
42 For of his holy covenant
aye mindfull was he tho:
Which to his servant Abraham
he pligheed long ago. (mirth
43 He brought his people forth with
and his elect with joy,
Out of the cruel land, where they
had liv'd in great annoy.
44 And of the heathen men he gave
to them the fruitfull lands:
The labours of the people eke
they took into their hands.
45 That they his holy statutes might
observe for evermore:
And faithfully obey his laws:
praise ye the Lord therefore.

PSALM cvi. N.

1 PRaise ye the Lord, for he is good,
his mercy dures for aye:
2 Who can express his noble acts,
or all his praise display?
3 They blessed are that judgment keep,
and justly do alway:
With favour of thy people (Lord)
remember me I pray.
4 And with thy saving health (O Lord)
vouchsafe to visit me:
That I the great felicity
of thine elect may see,
5 And with thy peoples joy I may
a joyfull mind possesse:
And may with thine inheritance
a glorying heart expresse.
6 Both we, and eke our fathers all,
have sinned every one:
We have committed wickedness,
and lewdly we have done.
7 The wonders great which thou (O Lord)
hast done in Egypt land:
Our fathers though they saw them all
yet did not understand.
For yet thy mercies multitude
did keep in thankful mind:
But at the sea, yea the red sea,
rebelled most unkind.
8 Nevertheless he saved them
for honour of his Name:
That he might make his power known
and spread abroad his fame.
9 The red sea he did then rebuke,
and forthwith it was dry'd:
And as in wilderness, so through
the deep he did them guide.
10 He sav'd them from the cruel hand
of their despitefull foe:
And from the enemies hand he did
deliver them also.

The second Part.

11 The waters their oppressours whelm'd
not one was left alive:
12 Then they believ'd his word, & praise
in song they did him give.
13 But by and by unthankfully,
his works they clean forgat:
And for his counsel and his will
they did neglect to wait.
14 But lusted in the wilderness,
with fond and greedy lust:
And in the desert tempted God,
the stay of all their trust.
15 And then their wanton minds desire
he suffered them to have:
But wasting leanness therewithall
unto their souls he gave.
16 Then when they lodged in their tents,
at Moses they did grutch:
Aaron the holy of the Lord
so did they envy much.
17 Therefore the earth did open wide,
and Dathan did devour:
And all Abirams company
did cover in that hour.
18 In their assembly kindled was
the hot consuming fire:
And wasting flame did then burn up
the wicked in his ire.
19 Upon the hill of Horeb they
an idol-calf did frame:
And there the molten image they
did worship of the same.
20 Into the likeness of a Calf,
which feedeth on the grasse,
That they their glory turn'd, and all
their honour did deface.
21 And God their only Saviour
unkindly they forgot:
Which many great and mighty things
in Egypt land had wrought.

The third Part.

22 And in the land of Ham for them
most wondrous works had done:
And by the red sea dreadfull things
performed long agone.
23 Therefore for their so shewing them
forgetfull and unkind:
To bring destruction on them all
he purpos'd in his mind;

Had

Had not his chosen Moses stood
before him in the break
To turn his wrath, lest he on them
with slaughter should him wreak.
24 They did despise the pleasant land,
that he behight to give:
Yea and the words that he had spoke
they did no whit believe.
25 But in their tents with grudging heart
they wickedly repin'd:
Nor to the voice of God the Lord
they gave an hearkning mind.
26 Therefore against them lifted he
his strong revenging hand:
Them to destroy in wilderness,
ere they should see the land.
27 And to destroy their seed among
the nations with his rod:
And through the countries of the world
to scatter them abroad.
28 To Baal-Peor then they did
adjoyn themselves also:
And ate the offerings of the dead,
so they forsook him tho.
29 Thus with their own inventions
his wrath they did provoke:
And in his sore inkindled wrath
the plague upon them broke.
30 But Phinees stood up with zeal,
the sinners vile to slay:
And judgement he did execute,
and then the plague did stay.

The fourth Part.

31 It was imputed unto him
for righteousness that day:
And from thenceforth so counted is
from race to race, I say.
32 At waters eke of Meribah
they did him angry make:
Yea, so far forth, that Moses was
then punish'd for their sake.
33 Because they vex'd his spirit so sore,
that in impatient heat
His lips spake unadvisedly,
his fervour was so great.
34 Nor as the Lord commanded them
they slew the people tho.
35 But were among the heathen mix'd
and learn'd their works also.
36 And did their idols serve, which were
their ruine and decay:
37 To fiends their sons and daughters they
did offer up and slay:
38 Yea with unkindly murdering knife
the guiltless blood they spilt:
Yea their own sons and daughters blood,
without all cause of guilt.
Whom they to Canaan idols thou
offred with wicked hand:
And so with blood of innocents
defiled was the land.
39 Thus were they stained with the works
of their own filthy way:
And with their own inventions
a whoring they did stray.
40 Therefore against his people was
the Lords wrath kindled sore:
And even his own inheritance
he did abhor therefore.
41 Into the hands of heathen man
he gave them for a prey:
And made their foes their Lords, whom
were forced to obey. (they

The fift Part.

42 Yea and their hateful enemies
oppreft them in the land:
And they were humbly made to stood
as subject to their hand.
43 Full oftentimes from thrall had he
delivered them before:
But with their counsels they to wrath
provok'd him evermore.
Therefore they by their wickedness
were brought full low to lie:
44 Yet when he saw them in distresse
he hearkned to their cry.
45 He call'd to minde his covenant,
which he to them had swore:
And by his mercies multitude
repented him therefore.
46 And favour he them made to find
before the sight of those
That led them captive from their land
when erst they were their foes.
47 Save us O Lord that art our God,
save us (O Lord) we pray:
And from among the heathen folk
Lord gather us away.
48 That we may spread the noble praise
of thy most holy Name:
That we may glory in thy praise,
and sounding of thy fame.
49 The Lord the God of Israel
be blest for evermore:
Let all the people say, Amen,
praise ye the Lord therefore.

PSALM. cvii. W. K.

Give thanks unto the Lord our God,
for gracious is he:
And that his mercy hath no end
all mortal men may see.
2 Such as the Lord redeemed hath,
with thanks shall praise his Name:
And shew how they from foes were freed
and how he wrought the same.
3 He gathered them forth of the lands
that lay so far about:
From East to West, from North to South
his hand did finde them out.
4 They wandred in the wilderness,
and strayed from the way.
And found no city where to dwell,
that serve might for their stay.
5 Whose thirst and hunger was so great
in these desarts so void:

That

That faintne's did them sore assault,
and eke their souls annoi'd.
6 Then did they cry in their distress
unto the Lord for aid:
Who did remove their troublous state
according as they praid.

7 And by that way which was most right,
he led them like a guide:
That they might to a City go,
and there also abide.
8 Let men therefore before the Lord
confess his goodness then:
And shew the wonders that he doth
before the sons of men.

9 For he the empty soul sustain'd
whom thirst had made to faint:
The hungry soul with goodness fed,
and did them eke acquaint.
10 Such as do dwell in darkness deep,
where they on death do wait,
Fast bound to taste such troublous storms
as iron chains do threat.

The second part.

11 For that against the Lords own words
they sought for to rebel:
Esteeming light his counsels high,
which do so far excell.
12 But when he humbled them full low,
they then fell down with grief:
And none was found so much to help,
whereby to get relief.

13 Then did they cry in their distress
unto the Lord for aid:
Who did remove their troublous state
according as they praid.
14 For he from darknes out them brought
and from deaths dreadful shade:
Bursting with force the iron bands
which them before did lade:

15 Let men therefore before the Lord
confess his kindness then:
And shew the wonders that he doth
before the sons of men.
16 For he threw down the gates of brass
and brake them with stroog hand:
The iron bars he smote in two,
nothing could him withstand.

17 The foolish folk great plagues do feel
and cannot from them wend:
But heap on more to those they have,
because they do offend.
18 Their souls so much did loath al meat
that none they could abide:
Whereby death had them almoft caught,
as they full truly tri'd.

19 Then did they cry in their distress
unto the Lord for aid:
Who did remove their troublous state,
according as they praid.
20 For then he sent to them his word,
which health did soon restore:
And brought them from those dangers
wherein they were before. (deep

The third part.

21 Let men therefore before the Lord
confess his kindness then:
And shew the wonders that he doth
before the sons of men.
22 And let them offer sacrifice
with thanks and also fear:
And speak of all his wondrous works
with glad and joyfull chear.

23 Such as in ships and brittle barks
into the seas descend:
Their merchandize through fearful floods
to compass and to end.
24 Those men are forced to behold
the Lords works what they be:
And in the dangerous deep the same,
most marvellous they see.

25 For at his word the stormy wind
ariseth in a rage:
And stirreth up the surges so,
that nought can them asswage.
26 Then are they lifted up so high
the clouds they seem to gain:
And plunging down the depth untill
their souls consume with pain.

27 And like a drunkard to and fro,
now here, now there they reel:
As men with fear of wit bereft,
or had of sense no feel.
28 Then did they cry in their distress
unto the Lord for aid:
Who did remove their troublous state
according as they praid.

29 For with his word the Lord doth make
the sturdy storms to cease:
So that the great waves from their rage
are brought to rest and peace.
30 Then are men glad when rest is come
which they so much did crave:
And are by him in haven brought,
which they so fain would have.

The fourth Part.

31 Let men therefore before the Lord
confess his kindness then:
And shew the wonders that he doth
before the sons of men.
32 Let them in presence of the folk
with praise extoll his Name:
And where the Elders do convent,
there let them do the same.

33 For running floods to drie deserts
he doth oft change and turn:
And drieth up as it were duft
the springing well and bourn.
34 A fruitfull land with pleasures deck'd
full barren he doth make,
When on their sins that dwell therein
he doth just vengeance take.

35 Again, the wilderness full rude
he maketh fruit to bear:
With pleasant springs of waters clear,
though none before were there.

36 Wherein

36 Wherein such hungry souls are set,
as he doth freely chuse:
That they a City might them build,
to dwell in for their use.
37 That they may sow their pleasant land
and vineyards also plant,
To yeild them fruit of such increase,
as none may seem to want.
38 They multiply exceedingly,
the Lord doth bless them so:
Who doth also the brute beasts make
by numbers great to grow.
39 But when † faithfull are low brought
by the oppressors stout:
And minish do through many plagues
that compass them about.
40 Then doth he Princes bring to shame
which did them sore oppress:
And likewise caused them to erre
within the wilderness.
41 But yet the poor he raiseth up
out of their troubles deep:
And oft times doth his train augment
much like a flock of sheep.
42 The righteous shall behold this sight,
and also much rejoyce:
Whereas the wicked and perverse
with grief shall stop their voice.
43 But who is wise, that now full well
he may these things record?
For certainly such shall perceive
the kindness of the Lord.

PSALM cviii. J. H.

O God my heart prepared is,
and eke my tongue is so:
I will advance my voice in song,
and giving thanks also:
2 Awake my violl and my harp,
sweet melody to make:
And in the morning I my self
right early will awake.
3 By me among the people, Lord,
still praised shalt thou be:
And I among the heathen folk
will sing, O Lord, to thee.
4 Because thy mercy, Lord, is great,
above the heavens hie:
And eke thy truth doth reach the clouds
within the lofty skie.
5 Above the starry heavens high
exalt thy self O God:
And Lord display upon the earth
thy glory all abroad.
6 That thy dearly beloved may
be set at liberty:
Help O my God with thy right hand,
and hearken unto me.
7 God in his holiness hath spoke,
wherefore my joys abound:
Sichem I will divide, and mete
the vale of Succoth ground.
And Gilead shall be mine own,
Manasses mine shall be:
My head-strength Ephraim, and law
shall Juda give for me.
9 Moab my wash-pot, and my shoe
on Edom will I throw:
Upon the land of Palestine
in triumph will I go.
10 Who shall into the City strong
be guide to conduct me?
Or how by whom to Edom land
conveyed shall I be?
11 Is it not thou O Lord which late
hadst us forsaken quite?
And thou O Lord which with our hosts
didst not go forth to fight.
12 Give us O Lord thy saving aid,
when troubles do assail:
For all the help of man is vain,
and can no whit avail.
13 Through God we shall do valiant acts
and worthy of renown:
He shall subdue our enemies,
yea he shall tread them down.

PSALM cix. N.

IN speechless silence do not hold
O God thy tongue always:
O God even thou I say that art
the God of all my praise.
2 The wicked and the guilfull mouth
on me disclosed be:
And they with false and lying tongues
have spoken unto me.
3 They did beset me round about
with words of hatefull spight:
Without all cause of my desert
against me they did fight.
4 For my good will they are my foes,
but then 'gan I to pray:
5 My good with ill, my friendliness
with hate they did repay.
6 Set thou the wicked over him,
to have the upper hand:
At his right hand eke suffer thou
his hatefull foe to stand.
7 When he is judged, let him then
condemned be therein:
And let the prayer that he makes,
be turned into sin.
8 Few be his days, his charge also
let thou another take:
9 His children let be fatherless,
his wife a widow make.
10 Let his off-spring be vagabonds,
to beg and seek their bread:
Wandring out of the wasted place
where erst they have been fed.
11 Let covetous extortioners
catch all his goods and store:
And let the strangers spoil the fruit
of all his toyl before.
12 Let there be none to pity him,
let there be none at all:

That

That on his children fatherless
will let their mercy fall.

The second Part.

13 And so let his posterity
for ever be destroid:
Their name out-blotted in the age
that after shall succeed.
14 Let not his fathers wickedness
from Gods remembrance fall:
And let not thou his mothers sin
be done away at all.

15 But in the presence of the Lord
let them remain for aye:
That from the earth their memory
he may cut clean away.
16 Sith mercy he forgot to shew,
but did pursue with spight
The troubled man, and sought to slay
the woefull-hearted wight.

17 As he did cursing love, it shall
betide unto him so:
And as he did not blessing love,
it shall be far him fro.
18 As he with cursing clad himself,
so it like water shall
Into his bowels, and like oyl
into his bones befall.

19 As garment let it be to him
to cover him for aye:
And as a girdle wherewith he
may girded be alway.
20 Lo let the same be from the Lord
the guerdon of my foe:
Yea, and of those that evil speak
against my soul also.

21 But thou O Lord, which art my God,
deal thou (I say) with me
After thy Name, deliver me,
for great thy mercies be.
22 Because in depth of great distress
I needy am and poor:
And eke within my pained breast
my heart is wounded sore.

The third Part.

23 Even so do I depart away,
as doth declining shade:
And as the Grashopper, so I
am shaken off and fade.
24 With fasting long from needfull food
unfeebled are my knees:
And all her fatness hath my flesh
enforced been to leese.

25 And I also a vile reproach
to them am made to be:
And they that did upon me look,
did shake their heads at me.
26 But thou O Lord, that art my God,
mine aid and succour be:
According to thy mercy Lord,
save and deliver me.

27 And they shall know thereby, that this
(Lord) is thy mighty hand;
And that thou, thou hast done it, Lord,
so shall they understand.
28 Although they curse & spite, yet thou
shalt bless with loving voice:
They shall arise and come to shame,
thy servant shall rejoyce.

29 Let them be clothed all with shame
that enemies are to me:
And with confusion as a cloke
eke covered let them be.
30 But greatly I will with my mouth
give thanks unto the Lord:
And I among the multitude
his praises will record.

31 For he with help at his right hand
will stand the poor man by:
To save him from the man that would
condemn his soul to die.

PSALM cx. N.

THE Lord did say unto my Lord,
sit thou at my right hand:
Till I have made thy foes a stool
whereon thy feet shall stand.
2 The Lord shall out of Sion send
the Scepter of thy might:
Amid thy mortal foes be thou
the ruler in their sight.

3 And in the day on which thy might
and power they shall see:
Then hereby free-will-offerings shall
the people offer thee,
Yea with an holy worshipping
then shall they offer all:
Thy births-dew is the dew that doth
from womb of morning fall.

4 The Lord hath sworn, and never will
repent what he doth say:
By th' order of Melchisedech,
thou art a Priest for aye.
5 The Lord thy God on thy right hand
that standeth for thy stay,
Shall wound for thee the stately Kings
upon his wrathfull day.

6 The heathen he shall judge, and fill
the place with bodies dead:
And over divers countries shall
in sunder smite the head.
7 And he shall drink out of the brook
that runneth in the way:
Wherefore he shall lift up on high
his royall head that day.

PSALM cxi. N.

WIth heart I do accord,
To praise and laud the Lord
In presence of the just.
2 For great his works are found.
To search them such are bound.
As him do love and trust.
3 His works are glorious
Also his righteousness
It doth endure for ever.
4 His wondrous works he would
We still remember should:
His mercy faileth never.

5 Such

5 Such as to him love bear,
A portion full fair
He hath up for them laid.
For this they shall well finde,
He will them have in minde,
And keep them as he said.
6 For he did not disdain
His works to shew them plain,
By lightnings and by thunders:
When he the heathens land
Did give into their hand
Where they beheld his wonders.

7 Of all his works ensu'th
Both judgment, right and truth,
Whereto his statutes tend:
8 They are decreed sure
For ever to endure
Which equity doth end
Redemption he gave
His people for to save:
9 And hath also required,
His promise not to faile,
But always to prevail,
His holy Name be feared.

10 Who so with heart full fain
True wisdom would attain,
The Lord fear and obey:
Such as his laws do keep
Shall knowledge have full deep,
His praise shall last for aye.

PSALM cxii. W. K.

THe man is blest that God doth fear,
And that his law doth love indeed:
2 His seed on earth God will uprear,
And blesse such as from him proceed,
3 His house with good he will fulfill,
His righteousnes endure shall still,

4 Unto the righteous doth arise
In trouble joy, in darknes light:
Compassion is in his eyes,
And mercy always in his sight:
5 Yea pity moveth such to lend
He doth by judgment things expend.
6 And surely such shall never fail:
For in remembrance had is he:
7 No tidings ill can make him quail,
Who in the Lord sure hope doth see.
8 His heart is firm, his fear is past,
For he shall see his foes down cast.
9 He did well for the poor provide,
His righteousnes shall still remain
And his estate with praise abide,
Though that the wicked man disdain,
10 Yea gnash his teeth thereat shall he
And so consume his state to see,

PSALM cxiii. W. K.

YE children which do serve the Lord,
Praise ye his Name with one accord:
2 Yea blessed be always his Name.
3 Who from the rising of the Sun,
Till it return where it begun,
Is to be praised with great fame,
4 The Lord all people doth surmount,
As for his glory we may count,
Above the heavens high to be.
5 With God the Lord who may compare
Whose dwellings in the heavens are?
Of such great power and force is he,
6 He doth abase himself we know,
Things to behold both here below,
and also in heaven above.
7 The needy out of dust to draw,
And eke the poor which help none saw,
His only mercy did him move.
8 And so him set to high degree,
With Princes of great dignity.
That rule his people with great fame,
9 The barren he doth make to bear,
And with great joy her fruit to rear.
Therefore praise ye his holy Name.

PSALM cxiv. W. W.

WHen Israel by Gods address,
from Pharaohs land was bent
And Jacobs house the strangers left,
and in the same train went.
2 In Juda God his glory shewd,
his holiness most bright:
So did the Israelites declare
his kingdom, power, and might.

3 The sea it saw, and suddenly
as all amaz'd did flie:
The roaring streams of Jordans flood
recoiled backwardly.
4 As Rams afraid the mountains skips,
their strength did them forsake:
And as the silly trembling Lambs
their tops did bear and shake.

5 What ail'd the sea as all amaz'd,
so suddenly to flie?
Ye rolling waves of Jordans flood,
why ran ye backwardly?
6 Why shook ye hills as Rams afraid?
why did your strength so shake?
Why did your tops as trembling Lambs
for fear quiver and quake?

7 O earth confess thy Soverain Lord,
and dread his mighty hand:
Before the face of Jacobs God,
fear ye, both sea and land.
8 I mean the God which from hard rocks
doth cause main floods appear:
And from the stony flint doth cause,
gush out the fountains clear.

PSALM cxv. N.

NOt unto us, Lord, not to us,
but to thy Name give praise:
Both for thy mercy and thy truth,
that are in thee always.
2 Why shall the heathen scorners say
where is their God become?
3 Our God in heaven is, and what
he will, that hath he done.

4 Their idols silver are, and gold,
works of mens hands they be:
5 They have a mouth, and do not speak,
and eyes, and do not see.
6 And they have ears joynd to their head,
and do not hear at all:
And noses eke they formed have,
and do not smell withal.

7 And hands they have, and handle not,
and feet, and do not go:
A throat they have, yet through the same
they make no sound to blow.
8 Those that make them are like to them
and those vnstuft they be:
9 O Israel trust in the Lord,
their help and shield is he.

10 O Aarons house trust in the Lord,
their help and shield is he:
11 Trust ye the Lord that fear the Lord,
their help and shield is he.
12 The Lord hath mindfull been of us,
and will us bless also:
On Israel and on Aarons house,
his blessings he will show.

13 Them that be fearers of the Lord,
the Lord will bless them all:
Even he will bless them every one,
the great and eke the small.
14 To you (I say) the living Lord
will multiply his grace:
To you and to the children that
shall follow of your race.

15 Ye are the blessed of the Lord,
even of the Lord, I say:
Which both the heaven and the earth
hath made and set in stay.
16 The heavens, yea the heavens high,
belong unto the Lord:
The earth unto the sons of men,
he gave of free accord:

17 They that be dead do not with praise
set forth the Lords renown:
Nor any that into the place,
of silence do go down.
18 But we will praise the Lord our God
from henceforth and for aye:
Sound ye the praises of the Lord.
praise ye the Lord, I say.

PSALM cxvi. N.

I Love the Lord, because my voice,
and prayer heard hath he:
2 When in my days I cal'd on him,
he bow'd his ear to me.
3 Even when the snares of cruel death
about beset me round:
When pains of hell me caught, and when
I wo and sorrow found.

4 Upon the Name of God my Lord
then did I call, and say,
Deliver thou my soul, O Lord,
I do thee humbly pray.
5 The Lord is very mercifull,
and just he is also:
And in our God compassion
doth plentifully flow.

6 The Lord in safety doth preserve
all those that simple be:
I was in wofull misery,
and he delivered me.
7 And now my soul, sith thou art safe,
return unto thy rest:
For largely, lo, the Lord to thee
his bounty hath exprest.
8 Because thou hast delivered
my soul from deadly thrall:
My moistned eyes from mournfull tears,
my sliding feet from fall.
9 Before the Lord I in the land
of life will walk therefore:
10 I did believe, therefore I spake,
for I was troubled sore.

The second Part.

11 I said in my distress and fear
that all men lyars be:
12 What shall I pay the Lord for all
his benefits to me?
13 The wholesome cup of saving health
I thankfully will take:
And on the Lords Name I will call,
when I my prayers make.

14 I to the Lord will pay the vows
that I to him behight:
Yea, even at this present time
in all his peoples sight.
15 Right dear and precious in his sight,
the Lord doth aye esteem
The death of all his holy ones,
what ever men do deem.
16 Thy servant Lord, thy servant lo,
I do my self confess,
Son of thy handmaid: thou hast broke
the bonds of my distress.
17 And I will offer up to thee
a sacrifice of praise:
And I will call upon the Name
of God the Lord always.
18 I to the Lord will pay the vows
that I have him behight:
Yea even at this present time,
in all his peoples sight.
19 Yea in the courts of Gods own house,
and in the midst of thee,
O thou Jerusalem, I say,
wherefore the Lord praise ye.

PSALM cxvii. N.

O All ye nations of the world,
praise ye the Lord always:
And all ye people every where
set forth his noble praise.
2 For great his kindness is to us
his truth endures for aye:
Wherefore praise ye the Lord our God,
praise ye the Lord, I say.

PSALM cxviii. N.

O Give ye thanks unto the Lord,
for gracious is he:
Because his mercy doth endure
for ever towards thee.
2 Let Israel confess and say,
his mercy dures for aye:
3 Now let the house of Aaron say,
his mercy dures for aye.

4 Let all that fear the Lord our God
even now confess and say:

The

The mercy of the Lord our God
endureth still for aye.
5 In trouble and in heavinesse
unto the Lord I cri'd:
Which lovingly heard me at large,
my suit was not deny'd.

6 The Lord himself is on my side,
I will not stand in doubt:
Nor fear what man can do to me,
when God stands me about.
7 The Lord doth take my part with them
that help to succour me:
Therefore I shall see my desire
upon mine enemy.

8 Better it is to trust in God,
than in mans mortal seed:
9 Or to put confidence in Kings,
or Princes in our need.
10 All nations have inclosed me,
and compassed me round:
But in the name of God shall I
mine enemies confound.

11 They kept me in on every side,
they kept me in I say:
But in the Lords most mighty Name
I shall work their decay.
12 They came about me all like Bees,
but yet in the Lords Name
Iquenchd their thorns that were on fire
and will destroy the same.

The second Part.

13 Thou hast with force thrust sore at me
that I indeed might fall:
But through the Lord I found such help
that they were vanquisht all.
14 The Lord is my defence and strength
my joy, my mirth, my song:
He is become for me indeed,
a Saviour most strong.

15 The right hand of the Lord our God
doth bring to pass great things:
He causeth voice of joy and health
in righteous mens dwellings.
16 The right hand of the Lord doth bring
most mighty things to pass:
His hand hath the prehemінence,
his force is as it was.

17 I shall not die, but ever live
to utter and declare
The Lord his might & wondrous power,
his works and what they are.
18 The Lord himself hath chastened,
and hath corrected me:
But hath not given me over yet
to death, as ye may see.

19 Set open unto me the gates
of truth and righteousness:
That I may enter into them,
the Lords praise to express.
20 This is the gate even of the Lord,
which shall not so be shut:
But good and righteous men alway
shall enter into it.

The third Part.

21 I will give thanks to thee, O Lord,
because thou hast heard me;
And art become most lovingly
a Saviour unto me.
22 The stone which ere this time among
the builders was refused:
Is now become the corner stone,
and chiefly to be used.

23 This was the mighty work of God,
this was the Lords own fact:
And it is marvellous to behold
with eyes that noble act.
24 This is the joyful day indeed
which God himself hath wrought
Let us be glad and joy therein,
in heart, in minde, and thought.

25 Now help us, Lord, and prosper us,
we wish with one accord:
26 Blessed is he that comes to us
in the name of the Lord.
27 God is the Lord that shews us light,
binde ye therefore with cord
Your sacrifice to the Altar,
and give thanks to the Lord.

28 Thou art my God, I will confess
and render thanks to thee.
Thou art my God, and I will praise
thy mercy towards me.
29 O give ye thanks unto the Lord,
for gracious is he:
Because his mercy doth endure
for ever towards me.

PSALM Cxix. W. W.

ALEPH.

BLessed are they that perfect are,
and pure in minde and heart:
Whose lives and conversations
from Gods laws never start.
2 Blessed are they that give themselves
his statutes to observe:
Seeking the Lord with all their heart,
and never from him swerve.

3 Doubtlesse such men go not astray,
nor do no wicked thing:
Which stedfastly walk in his way
without any wandring.
4 It is thy will and commandment
that with attentive heed
Thy noble and divine precepts,
we learn and keep indeed.

5 O would to God it might thee please
my ways so to address:
That I might both in heart and voice
thy laws keep and confess.
6 So should no shame my life attaint,
whilst I thus set mine eyes:
And bend my minde always to muse
on thy sacred decrees.

7 Then will I praise with upright heart
and magnifie thy Name;
When I shall learn thy judgments just,
and likewise prove the same.

8 And

8 And wholy will I give my self
to keep thy lawes most right.
Forsake me not for ever Lord,
but shew thy grace and might.

BETH. The second Part.

9 By what means may a young man best
his life learn to amend?
If that he mark and keep thy word,
and therein his time spend.
10 Unfeignedly I have thee sought,
and thus seeking abide:
O never suffer me, O Lord,
from thy precepts to slide.
11 Within my heart and secret thoughts
thy words I have hid still:
That I might not at any time
offend thy godly will.
12 We magnifie thy Name O Lord,
and praise thee evermore:
Thy statutes of most worthy fame,
O Lord teach me therefore.
13 My lips have never ceas'd to preach,
and publish day and night,
The judgments all, which did proceed
from thy mouth full of might.
14 Thy testimonies and thy waies,
please me no less indeed,
Then all the treasures of the earth,
which worldlings make their meed.
15 Of thy precepts I will still muse,
and thereto frame my talk:
As at a mark so will I aim,
thy waies how I may walk.
16 My only joy shall be so fix'd,
and on thy lawes so set:
That nothing can me so far blind,
that I thy words forget.

GIMEL. The third Part.

17 Grant to thy servant now such grace
as may my life prolong:
Thy holy Word then will I keep,
both in my heart and tongue.
18 Mine eyes which were dim and shut up
so open and make bright,
That of thy law and marvellous works
I may have the clear sight.
19 I am a stranger in this earth,
wandring now here, now there:
Thy word therefore to me disclose,
my foot-steps for to clear.
20 My soul is ravish'd with desire,
and never is at rest:
But seeks to know thy judgments high,
and what may please thee best.
21 The proud men, and malicious,
thou hast destroid each one:
And cursed are such as do not
thy hests attend upon.
22 Lord turn from me rebuke and shame,
which wicked men conspire:
For I have kept thy covenants
with zeal as hot as fire.
23 The Prince great in counsel sate,
and did against me speak:
But then thy servant thought how he
thy statutes might not break.
24 For why? thy covenants are my joy,
and my hearts great solace:
They serve instead of counsellers,
my masters for to pass.

DALETH. The fourth Part.

25 I am alas as brought to grave,
and almost turn'd to dust:
Restore therefore my life again,
as thy promise is just.
26 My waies when I acknowledged,
with mercy thou didst hear:
Hear now eft-soon, and me instruct
thy lawes to love and fear.
27 Teach me once throughly for to know
thy precepts and thy lore:
Thy works then will I meditate,
and lay them up in store.
28 My soul I feel so sore oppress,
that it melteth for grief:
According to thy word therefore,
haste Lord to send relief.
29 From lying and deceitful lips
let thy grace me defend:
And that I may learn thee to love,
thy holy law me send.
30 The way of truth both straight & sure
I have chosen and found.
I set thy judgments me before,
which keep me safe and sound.
31 Since then (O Lord) I fore'd my self
thy covenants to embrace:
Let me therefore have no rebuke,
nor check in any case.
32 Then will I run with joyfull cheer
where thy word doth me call,
When thou hast set my heart at large,
and rid me out of thrall.

HE The fifth Part.

33 Instruct me Lord in the right trade
of thy statutes divine:
And it to keep even to the end,
my heart will I incline.
34 Grant me the knowledge of thy law.
and I shall it obey:
With heart, and mind, and all my
I will it keep I say. (might,
35 In the right paths of thy precepts
guide me Lord I require:
None other pleasure do I wish,
nor greater thing desire.
36 Incline my heart thy laws to keep,
and covenants to embrace:
And from all filthy avarice,
Lord shield me with thy grace.
37 From vain desires and worldly lusts
turn back mine eyes and sight:
Give me the spirit of life and power,
to walk thy ways aright.
38 Confirm thy gracious promise, Lord
which

which thou haſt made to me,
Which am thy ſervant, and do love
and fear nothing but thee.
39 Reproach and ſhame which I ſo fear
from me O Lord expell:
For thou doſt judge with equity,
and therein doſt excell.
40 Behold my hearts deſire is bent
thy lawes to keep for aye:
Lord ſtrengthen me ſo with thy grace
that it perform I may.

VAU. The ſixt Part.

41 Thy mercies great and manifold
let me obtain O Lord:
Thy ſaving health let me enjoy
according to thy word.
42 So ſhall I ſtop the ſlandrous mouths
of lewd men and unjuſt:
For in thy faithfull promiſes
ſtands my comfort and truſt.
43 The word of truth within my mouth
let ever ſtill be preſt:
For in thy judgments wonderfull
my hope doth ſtand and reſt.
44 And whilſt that breath within my breſt
doth natural life preſerve:
Yea till this world ſhall be diſſolv'd,
thy law will I obſerve.
45 So walk will I, as ſet at large,
and made free from all dread:
Becauſe I ſought how for to keep
thy precepts and thy read.
46 Thy noble acts I will deſcribe
as things of moſt great fame:
Even before Kings I will them blaze,
and ſhrink no whit for ſhame.
47 I will rejoyce then to obey
thy worthy hefts and will:
Which evermore I have lov'd beſt,
and ſo will love them ſtill:
48 My hands I will lift to thy lawes,
which I have dearly ſought:
And practiſe thy commandements
in will, in deed, in thought.

ZAIN. The ſeventh Part.

49 Thy promiſe which thou mad'ſt to me
thy ſervant, Lord, remember.
For therein do I put my truſt,
and confidence for ever.
50 It is my comfort and my joy,
when troubles me aſſail:
For were my life not by thy word,
my life would ſoon me fail.
51 The proud and ſuch as God contemn,
ſtill made of me a ſcorn:
Yet would I not thy law forſake,
as he that were forlorn:
52 But cal'd to mind, Lord, thy great work
ſhew'd to our fathers old:
Whereby I felt the joy ſurmount
my grief an hundred fold.
53 But yet alas for fear I quake,
ſeeing how wicked men
Thy law forſook, and did procure
thy judgments upon them.
54 And as for me, I fram'd my ſong,
thy ſtatutes to exalt:
When I among the ſtrangers dwelt,
and thoughts gan me aſſault.
55 I thought upon thy Name, O Lord,
by night, when others ſleep:
As for thy law, alſo I kept,
and ever will it keep.
56 This grace I did obtain, becauſe
thy covenants ſweet and dear
I did embrace, and alſo keep
with reverence and with fear.

HETH. The eighth Part.

57 O God which art my part and lot,
my comfort and my ſtay:
I have decreed and promiſed,
thy law to keep alway.
58 Mine earneſt heart did humbly ſue
in preſence of thy face:
As thou therefore haſt promiſed
Lord, grant me of thy grace.
59 My life I have examined,
and try'd my ſecret heart,
Which to thy ſtatutes cauſed me
my feet ſtrait to convert.
60 I did not ſtay nor linger long,
as they that ſlothfull are:
But haſtily thy lawes to keep,
I did my ſelf prepare.
61 The cruel bands of wicked men
have made of me their prey:
Yet would I not thy law forget,
nor from thee go aſtray.
62 Thy righteous judgments towards me
ſo great are and ſo hie:
That even at midnight will I riſe,
thy Name to magnifie.
63 Companion am I to all them
which fear thee in their heart:
And never will for love nor dread
from thy commandments ſtart.
64 Thy mercies Lord moſt plenteouſly
do all the world fulfill:
O teach me how I may obey,
thy ſtatutes and thy will.

TETH. The ninth Part.

65 According to thy promiſe Lord,
ſo haſt thou with me dealt:
For of thy grace in ſundry ſorts
have I thy ſervant felt.
66 Teach me to judge alwaies aright,
and give me knowledge ſure:
For certainly believe I do
that thy precepts are pure.
67 Ere thou didſt touch me with thy rod
I err'd and went aſtray:
But now I keep thy holy Word,
and make it all my ſtay.
68 Thou art both good and gracious,

and

and giv'ſt moſt liberally
Thine ordinances how to keep,
therefore O Lord teach me.

69 The proud & wicked men have forg'd
againſt me many a lie:
Yet thy commandments ſtill obſerve
with all my heart will I.

70 Their hearts are ſwoln with worldly
as greaſe ſo are they fat. (wealth
But in thy law do I delight
and nothing ſeek but that.

71 O happy time may I well ſay,
when thou didſt me correct:
For as a guide to learn thy laws
thy rod did me direct.

72 So that to me thy word and law
is dearer manifold:
Then thouſands great of ſilver and gold,
or ought that can be told.

I O D. The tenth Part.

73 Seeing thy hands have made me, Lord,
to be thy creature:
Grant knowledge likewiſe how to learn
to put thy lawes in ure.

74 So they that fear thee ſhall rejoyce,
when ever they me ſee:
Becauſe I have learn'd by thy Word,
to put my truſt in thee.

75 When with thy rods the world is
I know thou doſt correct me Lord, (plagu'd
the cauſe juſt needs be muſt.

76 Now of thy goodneſſe I thee pray,
ſome comfort to me ſend:
So thou to me haſt promiſed,
ſo from all ill me ſhend.

77 Thy tender mercie pour on me,
and I ſhall ſurely live:
For joy and conſolation both
thy law to me doth give. (tence

78 Confound the proud whoſe falſe pre-
is me for to deſtroy:
But as for me thy hefts to know
I will my ſelf imploy.

79 Whoſo with reverence do thee fear,
to me let them retire:
And ſuch as do thy covenants know,
and them alone deſire.

80 My heart without all wavering
let on thy lawes be bent:
That no confuſion come to me,
whereby I ſhould be ſhent.

C A P H. The eleventh Part.

81 My ſoul doth faint and ceaſeth not,
thy ſaving health to crave:
And for thy words ſake ſtill I truſt,
my hearts deſire to have.

82 Mine eyes do fail with looking for
thy word, and thus I ſay:
O when wilt thou me comfort, Lord,
why doſt thou thus delay?

83 As a ſkin-bottle in the ſmoke
ſo am I parcht and dri'd,
Yet will I not out of my heart
let thy commandments ſlide.

84 Alas how long ſhall I yet live,
before I ſee the hour,
That on my foes which me torment,
thy vengeance thou wilt pour?

85 Preſumptuous men have digged pits
thinking to make me ſure.
Thus contrary againſt thy law
my hurt they do procure.

86 But thy commandments are all true
and cauſleſſe they me grieve:
To thee therefore I do complain,
that thou mightſt me relieve.

87 Almoſt they had me clean deſtroid,
and brought me quite to ground:
Yet by thy ſtatutes I abode,
and therein ſuccour found.

88 Reſtore me Lord again to life,
for thy mercies excell:
And ſo ſhall I thy covenants keep,
till death my life expell.

L A M E D. The twelfth Part.

89 In heaven Lord where thou doſt dwel
thy word is ſtabliſht ſure:
And ſhall for all eternity
faſt graven there endure.

90 From age to age thy truth abides,
as doth the earth witneſſe:
Whoſe ground-work thou haſt laid ſo ſure
as no tongue can expreſſe.

91 Even to this day we may well ſee
how all things perſevere
According to thine Ordinance,
for all things thee do fear.

92 Had it not been that in thy law
my ſoul had comfort ſought:
Long time ere now in my diſtreſſe
I had been brought to nought.

93 Therefore I will thy precepts aye
in memory keep faſt:
By them thou haſt my life reſtor'd
when I was at laſt caſt.

94 No wight to me can title make,
for I am onely thine:
Save me therefore, for to thy laws,
mine ears and heart incline.

95 The wicked men do ſeek my bane,
and thereto lie in wait,
But I the while conſidered
thy noble works and great.

96 I ſee nothing in this wide world,
at length which hath no end:
But thy commandments and thy word
beyond all bounds extend.

M E M. The thirteenth Part.

97 What great deſire and fervent love,
do I bear to thy law?
All the day long I meditate
on it with reverent awe.

98 Thy word hath taught me far to paſs
my

my foes in policie :
for still I hold it as a thing
of most excellencie.

99 My teachers which did me instruct,
in knowledge I excel :
because I do thy covenants keep,
and them to others tell.

100 In wisdom I do pass also
the ancient men indeed :
and all because to keep thy laws,
I held it aye best need.

101 My feet I have refrained eke
from every evil way :
Because that I continually
thy word might keep, I say. (means,

102 I have not swerv'd from thy judge-
nor yet thrunk any dell :
For why? thou hast me taught thereby,
to live godly and well.

103 O Lord how sweet unto my taste
find I thy words alway !
Doubtless no hony in my mouth
seemeth so sweet I may.

104 Thy laws have me such wisdom
that utterly I hate (learn'd
All wicked and ungodly wayes,
in every kind or rate.

NUN. *The fourteenth part.*

105 Even as a lantern to my feet,
so doth thy Word shine bright:
and to my paths where ever I go,
it is a flaming light.

106 I have both sworn and will perform
my promises doubtless,
That I will keep thy judgements just,
and them in life express.

107 Affliction hath me sore oppress,
and brought me to deaths door :
O Lord, as thou hast promised,
so me to life restore.

108 The offrings which with heart and
most frankly I thee give, (voice
Accept, and teach me how I may
after thy judgements live.

109 My soul is aye so in my hand,
that dangers me affail :
Yet do I not thy law forget,
nor it to keep will fail.

110 Although the wicked laid their nets,
to catch me at a bay :
Yet did I not from thy precepts
once swerve or go astray.

111 Thy law I have so claim'd alway,
as mine own heritage :
And why? for therein I delight,
and set my whole courage.

112 For evermore I have been bent
thy statutes to fulfil :
Even so likewise unto the end
I will continue still.

SAMECH. *The fifteenth part.*

113 The crafty thoughts I doublehearted
I do alwayes detest :
But as for thy law and precepts,
I love them ever best.

114 Thou art my hid and secret place,
my shield of strong defence :
Therefore have I thy promises
look'd for with patience.

115 Go to therefore ye wicked men,
depart from me anon :
For the Commandments will I keep
of God my Lord alone.

116 As thou hast promis'd, so perform,
that death me not assail :
Nor let my hope abuse me so,
that through distrust I quail.

117 Uphold me and I shall be safe,
for ought they do or say :
And in thy statutes pleasure take
will I both night and day.

118 Thou hast trod such under thy feet,
as do thy statutes break :
For nought avails their subtilty,
their counsel is but weak.

119 Like dross thou cast'st the wicked on
where ere they go or dwel :
Therefore can I as thy statutes
love nothing half so well.

120 My flesh alas is taken with fear,
as though it were benumb'd :
For when I see thy judgements, straight
I am as one astom'd.

AIN. *The sixteenth part.*

121 I do the thing that lawful is,
and give to all men right :
Resign me not to them that would,
oppress me with their might.

122 But for thy servant Surety be,
in that thing that is good :
That proud men give me not the foil
which rage as they were wood.

123 Mine eyes wish waiting are now blind
thy health so much I crave :
And eke thy righteous promise, Lord,
whereby thou wilt me save.

124 Intreat thy servant lovingly,
and favour to him show :
Thy statutes of most excellency
teach me also to know.

125 Thy humble servant (Lord) I am
grant me to understand,
How by thy statutes I may know
best what to take in hand.

126 It is now time (Lord) to begin,
for truth is quite decaid :
Thy law likewise they have transgress,
and none against them said.

127 This is the cause wherefore I love
thy laws better than gold,
Or jewels fine which are esteem'd
most costly to be sold

128 I thought thy precepts all most just,
and so them laid in store.
All crafty and malicious wayes
I do abhor therefore,

The seventeenth Part.

129 Thy covenants are most wonderful
and full of things profound:
My soul therefore doth keep them sure,
when they are cry'd and found.
130 When men first enter into thy word,
they find a light most clear:
And very idiots understand,
when they it read or hear.
131 For joy I have both gap'd & breath'd
to know thy commandment:
That I might guide my self thereby,
I sought what thing it meant.
132 With mercy and compassion, Lord,
behold me from above:
As thou art wont to behold such,
as thy name fear and love.

133 Direct my foot-steps by thy Word,
that I thy will may know:
And never let iniquity
thy servant overthrow. (harms
134 From slanderous tongues & deadly
preserve and keep me sure:
Thy precepts then will I observe,
and put them eke in ure.

135 Thy countenance which doth stir
the Sun in his bright hue, (mount,
Let shine on me, and by thy law
teach me what to eschew.
136 Out of mine eyes great flouds gush
of dreary tears that fall: (out
When I behold how wicked men
thy laws keep not at all.

TZADI. The eighteenth Part.

137 In every point, Lord, thou art just,
the wicked though they grudge:
And when thou dost sentence pronounce
thou art a righteous judge.
138 To render right and flee from guile,
are two chief points most high:
And such as thou hast in thy law
commanded us straightly.

139 With zeal and wrath I am consum'd
and even pin'd away:
To see my foes thy word forget,
for aught that I do may.
140 So pure and perfect is thy Word,
as any heart can deem:
And I thy servant nothing more
do love or yet esteem.

141 And though I be nothing set by,
as one of base degree:
Yet do I not thy laws forget,
nor shrink away from thee.
142 Thy righteousness (Lord) is most
for ever to endure: (just,
Also thy Law is truth it self,
most constant and most pure.
143 Trouble and grief have seiz'd on me
and brought me wondrous low:
Yet do I still of thy precepts
delight to hear and know.

144 The righteousness of thy Judgments
doth last for evermore:
Then teach them me, for even in them
my life lies up in store.

KOPH. The nineteenth Part.

145 With fervent heart I call'd & cry'd,
now answer me, O Lord:
That thy commandments to observe,
I may fully accord.
146 To thee my God I make my suit
with most humble requests:
Save me therefore, and I will keep
thy precepts and thy hests.

147 To thee I cry even in the morn,
before the day was light:
Because that I have in thy word
my confidence whole plight.
148 Mine eyes prevent the watch by night
and ere they call I wake:
That by devising on thy Word,
I might some comfort take.

149 Incline thine ears to hear my voice
and pitie on me take:
As thou wast wont, so judge me Lord,
left life should me forsake.
150 My foes draw near, and do procure
my death maliciously,
Which from thy law are far gone back,
and straid from it lewdly.

151 Therefore, O Lord, approach thou
for need doth so require, (near
For all thy precepts true they are,
then help I thee desire.
152 But thy commandments have I learnt
not now, but long ago:
That they remain for evermore,
thou hast them grounded so.

RESH. The twentieth part.

153 My trouble and affliction,
consider and behold:
Deliver me, for of thy law,
I ever take fast hold.
154 Defend my good and righteous cause
with speed some succour send:
From death (as thou hast promised)
Lord keep me and defend.
155 As for the wicked, far they are
from having health and grace:
Whereby they might thy statutes know
they enter not the race.
156 Great are thy mercies Lord I grant,
what tongue can them attain!
And as thou hast me judg'd ere now,
so let me life obtain.

157 Though many men did trouble me
and persecute me sore:
Yet from thy laws I never shrunk,
nor went awry therefore.
158 And truth it is, for grief I die,
when I these traitors see:
Because they keep no whit thy word,
nor yet seek to know thee.
159 Behold, for I do ove thy laws,

with heart moſt glad and fain:
As thou art good and gracious Lord,
reſtore my life again.
160 What thy word doth decree, muſt be
and ſo it hath been ever:
Thy righteous judgements are alſo
moſt true and decay never.

SCHIN. The xxi. part.

161 Princes have fought by cruelty,
cauſeleſs ſo make me crouch:
But all in vain, for of thy word
the fear did my heart touch.
162 And certainly even of thy word
I was more merry and glad,
Than he that of rich ſpoils and prey,
great ſtore and plenty had.

163 As for all lies and falſities,
I hate moſt and deteſt:
For why thy holy law do I
above all things love beſt.
164 Seven times a day I praiſe the Lord
ſinging with heart and voice:
Thy righteous acts and wonderful,
ſo cauſe me to rejoyce.

165 Great peace & reſt ſhall all ſuch have,
as do thy ſtatutes love.
No danger ſhall their quiet ſtate
impair or once remove.
166 My only health and comfort Lord,
I look for at thy hand:
And therefore have I done thoſe things,
which thou didſt me command.

167 Thy laws have been mine exerciſe
which my ſoul moſt deſir'd:
So much to them my love was bent,
that nought elſe I requir'd:
168 Thy ſtatutes and commandements,
I kept (thou know'ſt) aright:
For all the things that I have done,
are preſent in thy ſight.

TAU. The xxii. part.

169 O Lord, let my complaint and cry
before thy face appear:
And as thou haſt me promiſe made,
ſo teach me thee to fear.
170 Mine humble ſupplication,
tow'rd thee let find acceſs:
And grant me Lord deliverance,
for ſo is thy promiſe.

171 Then ſhal my lips thy praiſes ſpeak,
after moſt ample ſort:
When thou thy ſtatutes haſt me taught,
wherein ſtands my comfort.
172 My tongue ſhall ſing and preach thy
and on this wiſe ſay I ſhall: (word,
Gods famous acts and noble laws
are juſt and perfect all.

173 Stretch out thy hand I thee beſeech,
and ſpeedily me ſave:
For thy commandments to obſerve
choſen O Lord I have.
174 Of thee alone Lord I crave health,
for other I know none,
And in thy law and nothing elſe
I do delight alone.

175 Grant me therefore long dales to
thy name to magnifie: (live
And of thy judgments merciful
let me the favour try.
176 For I was loſt and went aſtray
much like a wandring ſheep
O ſeek me, for I have not fail'd
thy commandments to keep.

PSALM Cxx. T. S.

IN trouble and in thral
Unto the Lord I call,
And he doth me comfort.
2 Deliver me, I ſay,
From lyars lips alway,
And tongues of falſe report.

3 What vantage or what thing
Get'ſt thou thus for to ſting,
Thou falſe and flattering lyar?
4 Thy tongue doth hurt I ween,
No leſs then arrows keen,
Or hot conſuming fire.

5 Alas too long I ſlack
Within theſe tents ſo black,
Which Kedar's are by name
By whom the flock elect,
And all of Iſaac's ſeed
Are put to open ſhame.

6 With them that peace did hate
I came a peace to make
And ſet a quiet life.
7 But when my tale was told,
Cauſleſs I was controld
By them that would have ſtrife.

PSALM Cxxi. W. W.

I Lift mine eyes to Sion hill,
From whence I do attend
That ſuccour God me ſend.
2 The mighty God me ſuccour will
Which heaven and earth framed,
And all things therein named.

3 Thy foot from ſlip he will preſerve
And will thee ſafely keep,
For he will never ſleep:
4 Lo he that doth Iſrael conſerve,
No ſleep at all can him catch,
But his eyes ſhall ever watch.

5 The Lord is thy warrant alway,
The Lord ele doth thee cover,
As at thy right hand ever.
6 The Sun ſhall not thee parch by day,
Nor the Moon not half ſo bright,
Shal with cold thee hurt by night.

7 The Lord wil keep thee from diſtreſs
And will thy life ſure ſave,
And thou ſhalt alſo have
In all thy buſineſs good ſucceſs
8 Where ever thou goeſt in or out
God will thy things bring about.

PSALM Cxxii. W. K.

I Did in heart rejoyce,
To hear the people's voice,
In offering so willinglie:
For let us up, say they,
And in the Lords house pray,
Thus spake the folk full lovinglie.

2 Our feet that wandred wide,
Shal in thy gates abide,
O thou Jerusalem ful fair:
3 Which are so seemlie set
Much like a City neat,
The like whereof is not elsewhere.

4 The Tribes with one accord,
The Tribes of God the Lord
Are thither bent their way to take,
So God before did tell
That there his Israel
Their prayers should together make.

5 For there are thrones erect,
And that for this respect,
To set forth justice orderlie:
Which thrones right to maintain
To Davids house pertain,
his folk to judge accordinglie.

6 To pray let us not cease
For Jerusalem's peace,
Thy friends God prosper mightilie:
7 Peace be thy walls about,
And prosper thee throughout
Thy palaces continually.

8 I with thy prosperous state,
For my poor brethrens sake,
That comfort have by means of thee:
9 Gods house doth me allure,
Thy wealth for to procure,
So much alwaies as lies in me.

PSALM Cxxiii. T. S.

O Lord that heaven dost possess,
I lift mine eyes to thee:
Even as the servant listeth his,
his master's hands to see.
2 As handmaids watch their mistris hands
some grace for to atchieve:
So we behold the Lord our God,
till he do us relieve.

3 Lord grant us thy compassion,
and mercie in thy sight:
For we are filld and overcome
with hatred and despight.
4 Our minds be stuft with great rebuke,
the rich and worldly-wise
Do make of us their mocking Rocks,
the proud do us despise.

PSALM Cxxiv. W. W.

NOw Israel
may say, and that truly:
If that the Lord
had not our cause maintain'd:
6 If that the Lord
had not our right sustain'd:
When all the world
as just as furiously
Made their uprores,
and said we should all die:

3 Now long ago
they had devour'd us all:
And swallowed quick,
for ought that we could deem:
Such was their rage,
as we might well esteem.
4 And as the floods
with mighty force do fall:
So had they now
our lives even brought to thrall.

5 The raging streams
most proud and roaring noise,
Had long ago
o're-whelm'd us in the deep.
6 But lov'd be God,
which doth us safelie keep
From bloudie teeth,
and their most cruel voice,
Which is a prey,
to eat us would rejoyce.

7 Even as a bird
out of the Fowler's gin
Escapes away,
right so it fares with us:
Broke are their nets,
and we have scaped thus.
8 God that made heaven
and earth is our help then:
His name hath sav'd
us from these wicked men.

PSALM Cxxv. W. K.

SUch as in God the Lord do trust,
As mount Sion shall firmly stand,
And be removed at no hand,
The Lord will count them right & just
So that they shal be sure,
For ever to endure.

2 As mightie mountains, huge and great
Jerusalem about do close:
So will the Lord do unto those,
Who on his godly will do wait:
Soch are to him so dear,
They never need to fear.

3 For though the righteous try, doth he
By making wicked men his rod,
Lest they through grief forsake their God,
It shall not as their lot still be.
4 Give, Lord, to us thy light,
Whose hearts are true and right.

5 But as for such as turn aside,
By crooked waies which they out-sought
The Lord will surely bring to nought
With workers vile they shall abide:
But peace with Israel
For evermore shall dwel.

Another of the same by R. W.

THose that do put their confidence
Upon the Lord our God onely,
And flie to him for their defence
In all their need and misery:

Their

Their faith is sure still to endure,
Grounded on Christ the corner-stone,
Mov'd with none ill, but standeth still,
Stedfast like to the mount Sion:

And as about Jerusalem,
The mighty hills do it compass,
So that no enemies come to them,
To hurt that town in any case:
So God indeed in every need
His faithfull people doth defend,
Standing them by assuredly,
From this time forth world without end.

Right wise and good is our Lord God,
And will not suffer certainlie,
The sinners and ungodlies rod,
To tarrie upon his familie.
Lest they also from God should go,
Failing to sin and wickedness:
O Lord defend world without end
Thy Christian flock through thygoodnes.

O Lord do good to Christians all,
That stedfast in thy Word abide:
Such as willinglie from God fall,
And to false doctrine dailie slide,
Such will the Lord scatter abroad,
With hypocrites thrown down to hell,
God will them send pains without end:
But Lord grant peace to Israel.

Glorie to God the Father of might,
And to the Son our Saviour,
And to the Holy Ghost, whose light
Shine in our hearts and us succour,
That the right way from day to day
We may walk, and him glorifie:
With hearts desire all that are here
Worship the Lord, and say Amen.

PSALM Cxxvi. W. W.

WHen that the Lord
again his Sion had forth brought
From bondage great
and also servitude extreme;
His work was such
as did surmount mans heart and
So that we were (thought,
much like to them that use to dream,
Our mouths they were
with laughter filled then,
And eke our tongues
did shew us joyful men.

2 The heathen folk
were forced then this to confess:
How that the Lord
for them also great things had done.
3 But much more we,
and therefore can confess no less:
Wherfore to joy
we have good cause as we begun.
4 O Lord go forth,
thou canst our bondage end:
As to disarm
the flowing rivers send.

5 Full true it is,
that they which sow in tears indeed,
A time will come,
when they shal reap in mirth and joy.
6 They went and wept
in bearing of their precious seed:
For that their foes
ful oftentimes did them annoy:
But their return
with joy they shall sure see:
Their sheaves home bring,
and not impaired be.

PSALM Cxxvii. W. W.

EXcept the Lord the house doth make
And whereunto doth set his hand,
What men do build it cannot stande.
Likewise in vain men undertake,
Cities and holds to watch and ward,
Except the Lord be their safeguard.

2 Though ye rise earlie in the morn,
And so at night go late to bed,
Feeding ful hardly with brown bread,
Yet were your labour lost and worne
But they whom God doth love and keep
Receive all things with quiet sleep.

3 Therefore mark wel when ever ye see
That men have heirs to enjoy their land
It is the gift of Gods own hand.
For God himself doth multiplie,
Of his great liberality,
The blessing of posterity.

4 And when the children come to age,
They grow in strength and activenes,
In person and in comelinesse:
So that a shaft shot with courage,
Of one that hath a most strong arm,
Flies not so swift, nor doth like harme.

5 O wel is he that hath his quiver
Furnish'd with such artillerie:
For when in peril he shal be,
Such one shal never take nor shiver
When that he pleads before the Judges,
Against his foes that lean him grudge.

PSALM Cxxviii. T. S.

BLessed art thou that feares God,
and walkest in his way:
2 For of thy labour thou shalt eat
happie art thou I say.
3 Like fruitful vines on thy house side
so doth thy wife spring out:
Thy children stand like olive plants,
thy table round about.
4 Thus art thou blest that feares God,
and he shal let thee see
5 The promised Jerusalem,
and her felicity.
6 Thou shalt thy childrens children see
to thy great joie's increase:
And likewise grace on Israel,
prosperitie and peace.

PSAL. Cxxix. N.

OFt they (now Israel may say)
me from my youth assail'd:
2 Oft they assaild me from my youth.

yet never they prevail'd.
3 Upon my back the plowers plow'd,
and furrowes long did caſt:
4 The righteous Lord hath cut the cords
of wicked foes at laſt.

5 They that hate me ſhall be aſham'd,
and turned back alſo:
6 And made as graſs upon the houſe,
which withereth ere it grow.
7 Whereof the mower cannot find
enough to fill his hand:
Nor can he fill his lap that go'th
to glean upon the land.
8 Nor paſſers by pray God on them
to let his bleſſing fall:
Now ſay, We bleſs you in the Name
of God the Lord at all.

PSALM Cxxx. W. W.

LOrd to thee I make my mone,
when dangers me oppreſs:
1 I call, I ſigh, plain and groan,
muſting to find releaſe.
2 Hear now O Lord my requeſt,
for it is full due time:
And let thine ears aye be preſt,
unto this prayer mine.

3 O Lord our God if thou weigh
our ſins and them peruſe:
Who ſhall then eſcape and ſay,
I can my ſelf excuſe?
4 But, Lord thou art merciful,
and turn'ſt to us thy grace:
That we with hearts moſt careful
ſhould fear before thy face.
5 In God I put my whole truſt,
my ſoul waits on his will:
For his promiſe is moſt juſt,
and I hope therein ſtill.
6 My ſoul to God hath regard
wiſhing for him alway,
More then they that watch and ward
to ſee the dawning day.

Let Iſrael then boldly,
in the Lord put his truſt:
For he is that God of mercy,
that his deliver muſt.
8 For he it is that muſt ſave
Iſrael from his ſin:
And all ſuch as ſurely have
their confidence in him.

PSALM Cxxxi. M.

O Lord I am not puft in mind,
I have no ſcornful eye:
1 I do not exerciſe my ſelf
in things that be too high.
2 But as the child that wained is,
even from his mothers breſt:
So have I Lord behav'd my ſelf
in ſilence and in reſt.

O Iſrael, truſt in the Lord,
3 let him be all thy ſtay:
From this time forth for evermore,
from age to age, I ſay.

PSALM Cxxxii. M.

REmember Davids troubles Lord,
how to the Lord he ſwore:
1 And vow'd a vow to Jacobs God,
to keep for evermore.
2 I will not come within my houſe,
nor climb up to my bed,
Nor let my temples take their reſt,
nor the eyes in my head,
4 Till I have found out for the Lord,
a place to ſit thereon:
5 An houſe for Jacobs God to be
an habitation.
6 We heard of it at Ephrata,
there did we hear this ſound:
And in the fields and forreſts there,
theſe voices firſt were found.

7 We will aſſay, and go in now
his Tabernacle there:
Before his foot-ſtool to fall down,
and worſhip him in fear.
8 Ariſe, O Lord, ariſe I ſay,
into thy reſting place:
Both thou and the Ark of thy ſtrength,
the preſence of thy grace.
9 Let all thy prieſts be clothed, Lord,
with truth and righteouſneſs:
Let all thy Saints and holy men
ſing all with joyfulneſs.
10 And for thy Servant Davids ſake
[illegible]
refuſe not, Lord, I ſay,
The face of thine anointed, Lord,
nor turn thy face away.

The ſecond part.

11 The Lord to David ſwore in truth
and will not ſhrink from it:
Saying, the fruit of thy body
upon thy ſeat ſhall ſit.
12 And if thy ſons my covenant keep,
that I ſhall learn each one:
Then ſhal their ſons for ever ſit
upon thy princely throne.

13 The Lord himſelf hath choſt Sion,
and loves therein to dwel:
Saying, this is my reſting place,
I love and like it well.
14 And I will bleſs with great increaſe
her victuals every where:
And I will ſatisfie with bread
the needy that be there.

15 Yea I will deck and cloth her Prieſts
with my ſalvation:
And all her Saints ſhal ſing for joy
of my proteſtion.
16 There will I ſurely make the horn
of David for to bud:
For there I have ordain'd for mine
a lantern bright and good.

17 As for his enemies, I will clothe
with

with shame for evermore:
But I will cause his crown to shine
more fresh than heretofore.

PSALM Cxxxiii. W. W.

O How happy a thing it is,
and joyful for to see
Brethren together fast to hold
the band of amity!
2 It calls to mind that sweet perfume,
and that costly ointment,
Which on the Sacrificer's head
by Gods precept was spent.

3 It wet not Aarons head alone
but drencht his beard throughout:
And finally it did run down
his rich attire about.
4 And as the lower ground doth drink
the dew of Hermon hill:
And Sion with his silver drops
the fields with fruit doth fill.

5 Even so the Lord doth powre on them
his blessings manifold:
Whose hearts and minds without all guile
this knot do keep and hold.

PSALM Cxxxiv. W. W.

BEhold and have regard,
ye servants of the Lord:
Which in his house by night do watch,
praise him with one accord.
2 Lift up your hands on high,
unto his holy place:
And give the Lord his praises due,
his benefits embrace.

3 For why? the Lord who did
both earth and heaven frame,
Doth Sion bless, and will conserve
for evermore the same.

PSALM Cxxxv. N.

O Praise the Lord, praise him, praise him,
praise him with one accord:
O praise him still all ye that be
the servants of the Lord.
2 O praise him ye that stand and be
in the house of the Lord:
Ye of his court and of his house,
praise him with one accord.

3 Praise ye the Lord for he is good,
sing praises to his Name:
It is a comely and good thing,
alwaies to do the same.
4 For why? the Lord hath chose Jacob,
his very own ye see:
So hath he chosen Israel,
his treasure for to be.

5 For this I know and am right sure,
the Lord is very great:
He is indeed above all gods,
most easie to intreat.
6 For whatsoever pleased him,
all that full well he wrought
In heaven, in earth, and in the sea,
which he hath made of nought.

7 He lifts up clouds even from the earth,
he makes lightnings and rain:
He bringeth forth the winds also,
he made nothing in vain.
8 He smote the first-born of each thing
in Egypt that took rest:
He spared there no living thing,
the man nor yet the beast.

9 He hath in thee shew'd wonders great
O Egypt void of vaunts:
On Pharaoh thy cursed King,
and his severe servants.
10 He smote then many nations,
and did great acts and things:
He slew the great, and mightiest,
and chiefest of their Kings.

11 Sehon King of the Amorites
and Og King of Bashan:
He slew also the Kingdoms all
that were of Canaan.
12 And gave their land to Israel,
an heritage we see,
To Israel his own people
an heritage to be.

The second part.

13 Thy Name (O Lord) shall still endure
and thy memorial,
Throughout all generations
that are or ever shall.
14 The Lord will surely now avenge
his people all indeed:
And to his servants he will shew
favour in time of need.

15 The idols of th' heath'n are made
in all the coasts and lands,
Of silver and of gold they be,
the work even of mens hands.
16 They have their mouths and cannot
and eyes that have no sight: (speak,
17 They have eke ears and hear nothing,
their mouths be breathless quite.

18 Wherefore all they are like to them
that so do set them forth:
And likewise those that trust in them
or think they ought be worth.
19 O all ye house of Israel,
see that ye praise the Lord:
And ye that be of Aarons house,
praise him with one accord.

20 And ye that be of Levi's house,
praise ye likewise the Lord:
And ye that stand in awe of him,
praise him with one accord.
21 And out of Sion sound his praise,
the great praise of the Lord,
Which dwelleth in Jerusalem,
praise him with one accord.

PSALM Cxxxvi. N.

PRaise ye the Lord, for he is good,
for his mercy endureth for ever.
2 Give praise unto the God of gods,
for his mercy endureth for ever.
Give praise unto the Lord of lords,

for his mercie endureth for ever.
8 Which onlie doth great wondrous (works,
for his mercie, &c.
5 Which by his wisdom made the hea-
for his mercie, &c. (vens,
6 Which on the waters stretch'd the
for his mercy, &c. (earth,
7 Which made great lights to shine
for his mercie, &c. (abroad,
8 As Sun to rule the lightsome day,
for his mercie, &c.
9 The Moon and Stars to guide the
for his mercy, &c. (night
10 Which smote Egypt with their first-
for his mercie, &c. (born,
11 And Israel brought out from thence,
for his mercie, &c.
12 With mightie hand and stretched arm,
for his mercie, &c.

13 Which cut the red sea in two parts,
for his mercie, &c.
14 And Israel made pass there-through,
for his mercie, &c.
15 And drowned Pharaoh and his host,
for his mercie, &c.
16 Through wilderness his people led,
for his mercie, &c.

17 He which did smite great noble kings,
for his mercie, &c.
18 And which hath slain the mightie
for his mercie, &c. (kings,
19 As Sehon King of Amorites,
for his mercie, &c.
20 And Og the King of Basan land,
for his mercie, &c.

21 And gave their land for heritage,
for his mercie, &c.
22 Even to his servant Israel,
for his mercie, &c.
23 Remembring us in base estate,
for his mercie, &c.
24 And from oppressors rescued us,
for his mercie, &c.

25 Which giveth food unto all flesh,
for his mercie, &c.
26 Praise ye the Lord of heaven above,
for his mercie, &c.
27 Give thanks unto the Lord of lords,
for his mercie, &c.

Another of the same by T. C.

O Laud the Lord benigne,
Whose mercies last for aye,
Give thanks and praises sing
To God of gods I say.
2 For certainly,
His mercies dure
Both firm and sure,
Eternallie.

3 The Lord of lords praise ye,
Whose mercies aye do dure:
4 Great wonders onelie he
Doth work by his great power
For certainlie, &c.

5 Which God omnipotent,
By his great wisdom hie
The heavenlie firmament
Did frame as we may see.
For certainlie, &c.

6 Yea, he the heavie charge
Of all the earth did stretch
And on the waters large
The same he did out-reach,
For certainlie, &c.

7 Great lights he made to be,
For why? his love is aye:
8 Such as the Sun we see,
To rule the lightsome day.
For certainlie, &c.

9 And eke the Moon so clear,
Which thineth in our sight,
And Stars that do appear,
To guide the darksome night.
For certainlie, &c.

10 With grievous plagues and sore,
All Egypt smote he than:
The first-born lest and more,
He slew of beast and man.
For certainlie, &c.

11 And from amidst their land
His Israel forth brought:
12 Which he with mighty hand,
And stretched arm hath wrought.
For certainlie, &c,

13 The sea he cut in two,
Which stood up like a wall:
14 And made through it to go
His chosen children all,
For certainlie, &c.

15 But there he whelmed then
The proud King Pharaoh,
With his huge host of men,
And Chariots eke also.
For certainlie, &c.

16 Who led through wilderness,
His people safe and sound;
And for his love endless,
17 Great Kings he brought to grounds
For certainlie, &c.

18 And slew with puissant hand
Kings mightie and of fame,
19 As of Amorites land,
Sehon the King by name.
For certainlie, &c,

20 And Og (the Giant large)
Of Bashan King also:
21 Whose land for heritage,
He gave his people tho.
For certainlie, &c.

22 Even unto Israel,
His servant dear, I say,
He gave the same to dwel,
And there abide for aye.
For certainlie, &c.

3 To mind he did us call
In our moſt baſe degree,
4 And from oppreſſion all
In ſtrictie ſet us free.
For certainlie, &c.

5 All fleſh in earth abroad
With food he doth ful fil:
6 Wherefore of heaven the God
To laud be it your wil.
For certainlie,
His mercies dure
Both firm and ſure;
Eternally.

PSAL. Cxxxvii. W. W.

WHen as we ſate in Babylon,
the rivers round about:
And in remembrance of Sion,
the tears for grief burſt out.
2 We hang'd our harps and inſtruments
the willow trees upon:
For in that place men for their uſe
had planted many a one.

3 Then they to whom we priſoners were
ſaid to us rauntingly:
Now let us hear your Hebrew ſongs
and pleaſant melody.
4 Alas, ſaid we, who can once frame
his ſorrowful heart to ſing
The praiſes of our loving God
thus under a ſtrange King?

5 But yet if I Jeruſalem
out of my heart let ſlide:
Then let my fingers quite forget
the warbling harp to guide.
6 And let my tongue within my mouth,
be ti'd for ever faſt:
If that I joy before I ſee
thy full deliverance paſt.

7 Therefore (O Lord) remember now
the curſed noiſe and crie
That Edoms ſons againſt us made,
when they raz'd our citie.
Remember Lord their cruel words,
when as with one accord
They cri'd, On, ſack and raze their walls,
in deſpight of the Lord.

8 Even ſo ſhalt thou O Babylon,
at length to duſt be brought:
And happie ſhal that man be cal'd,
that our revenge hath wrought.
9 Yea bleſſed ſhal that man be cal'd,
that takes thy children young:
To daſh their bones againſt hard ſtones,
that lie the ſtreets among.

PSALM Cxxxviii. N.

THee wil I praiſe with my whole
my Lord my God alwaies: (heart
Even in the preſence of the gods
I wil advance thy praiſe.
2 Toward thy holie Temple, I
will look and worſhip thee:
And praiſed in my thankful mouth
thy holie Name ſhal be.

Even for thy living kindneſs ſake,
and for thy truth withal:
For thou thy Name haſt by thy Word
advanced over all.
3 When I did cal, thou heardeſt me,
and thou haſt made alſo
The power of increaſed ſtrength
within my ſoul to grow.

4 Yea all the Kings on earth, they ſhal
give praiſe to thee O Lord:
For they of thy moſt holie mouth
have heard the mightie word.
5 They of the waies of God the Lord
in ſinging ſhal intreat:
Becauſe the glorie of the Lord
it is exceeding great.

6 The Lord is high and yet he doth
behold the lowlie ſprite:
But he (contemning) knows a far
the proud and ſtately wight.
7 Although in midſt of trouble I
do walk, yet ſhal I ſtand
Renewed by thee, O my Lord,
thou wilt ſtretch out thy hand

Upon the wrath of all my foes,
and ſaved ſhall I be
By thy right hand: the Lord God will
perform his work to me.
8 Thy mercy Lord indures for aye,
Lord do me not forſake:
Forſake me not that am the work
which thine own hand did make.

PSALM Cxxxix. N.

O Lord thou haſt me try'd and known,
my ſitting thou doſt know
2 And riſing eke, my thoughts afar
thou underſtand'ſt alſo.
3 My paths, yea and my lying down
thou compaſſeſt alwaies:
And by familiar cuſtom art
acquainted with my waies.

4 No word is in my tongue, O Lord,
but known it is to thee:
5 Thou me behind hold'ſt and before;
thou laid'ſt thine hand on me.
6 Too wonderful above my reach,
Lord is thy cunning ſkill:
It is ſo high, that I the ſame
cannot attain until.

7 From ſight of thy all-ſeeing Spirit,
Lord, whither ſhall I go?
Or whither ſhal I flee away,
thy preſence to ſcape fro?
8 To heaven if I mount aloft,
ſo thou art preſent there:
In hell if I lie down below,
even there thou doſt appear.
9 Yea let me take the morning wings,
and let me go and hide
Even there wher are the farthe'ſt parts
where flowing ſea doth ſlide.
10 Yea even thith'r alſo ſhall
thy reaching hand me guide:

Thy right hand shall hold me fast,
and make me to abide.

11 Yea, if I say, the darkness shall
me from thy sight:
So ev'n also the darkest night
about me shall be light.

12 Yea darkness hideth not from thee,
but night doth shine as day:
To thee the darkness and the light
are both alike alway.

The second part.

13 For thou possessed hast my reins,
and thou hast covered me,
When I within my mothers womb
inclosed was by thee.

14 Then will I praise, made fearfully,
and wondrously I am:
Thy works are marvellous, right well
my soul doth know the same.

15 My bones they are not hid from thee,
although in secret place
I have been made, and in the earth
beneath I shaped was.

16 When I was formeless, then thine eye
saw me, for in thy book
Were written all, nought was before,
that after fashion took.

17 The thoughts therefore of thee OGod,
how dear are they to me?
And of them all how passing great
the endless number be!

18 If I should count them, lo their sum
more than the sand I see:
And whensoever I awake,
yet am I still with thee.

19 The wicked and the bloudy men,
O that thou wouldest slay:
Then those, O God, to whom depart,
depart from me I say.

20 Even those of thee (O Lord my God)
that speak full wickedly:
Those that are lifted up in vain,
being enemies to thee.

21 Hate I not them that hate thee Lord,
and that, in earnest wise?
Contend I not against them all,
against thee that arise?

22 Those them with unfained hate,
even as my utter foes:

23 Prie me, (O God) and know my heart,
my thoughts prove and disclose.

24 Consider Lord if wickedness
in me there any be:
And in thy way (O God my guide)
for ever lead thou me.

PSALM CXI. N.

1 LOrd save me from the evil man,
and from the cruel wight
And from all those which evil do
imagine in their sprite.

2 Which make on me continual wars,
their tongues be sharp as knife,
Like Serpents, underneath their lips
is Adders poyson rife.

4 Keep me (O Lord) from wicked hands,
preserve me to abide
Free from the cruel man that means
to cause my steps to slide.

5 The proud have laid a snare for me,
and they have spread a net
With cords in my path-way, and gins
for me ehe have they set.

6 Therefore I said unto the Lord,
thou art my God alone:
Hear me, O Lord, O hear the voice
wherewith I pray and mone.

7 O Lord my God, thou only art
the strength that saveth me:
My head in day of battle hath
been covered still by thee.

8 Let not (O Lord) the wicked have
the end of his desire:
Perform not his ill thoughts, lest he
with pride be set on fire.

9 Of them that compass me about,
the chiefest of them all,
Lord let the mischief of their lips
upon themselves befal:

10 Let coals fall on them, let him cast
them in consuming flame:
And in deep pits, so as they may
not rise out of the same.

11 For no backbiter shall on earth
be set in stable plight:
And evil to destruction still
shall haunt the cruel wight.

12 I know the Lord th'afflicted will
revenge, and judge the poor:
13 The just shal praise thy name, just shall
dwell with thee evermore.

PSALM CXLI. N.

O Lord upon thee do I call,
Lord haste thee unto me:
And hearken Lord unto my voice,
when I do cry to thee.

2 As incense let my prayers be
directed in thine eyes:
And the up-lifting of my hands
as evening sacrifice.

3 My Lord, for guiding of my mouth,
set thou a watch before:
And also of my moving lips,
O Lord keep thou the door.

4 That I should wicked works commit,
incline thou not my heart:
With ill men of their delicates,
Lord let me eat no part.

5 But let the righteous smite me Lord,
for that is good for me:
Let him reprove me, and the same
a precious oyl shall be.
Such smiting shall not break my head,
the time shall shortly fall,
When I shall in their misery
make prayer for them all,

6 That

8 Then when in stony places down
their judges shall be cast:
Then shall they hear my words, for then
they have a pleasant taste.
9 Our bones about the graves's mouth,
so scattered are they found:
As he that heweth wood, or he
that diggeth up the ground.

8 But O my Lord my God, mine eyes
do look up unto thee:
In thee is all my trust, let not
my soul forsaken be.
9 Which they have laid to catch me in,
Lord keep me from the snare:
And from the subtil gins of them
that wicked workers are.
10 The wicked into their own nets
together let them fall:
While I do by thy help escape
the danger of them all.

PSALM Cxlii. N.

BEfore the Lord God with my voice
I did send out my cry:
And with my strained voice unto
the Lord God prayed I.
2 My meditation in his sight
to powre I did not spare:
And in the presence of the Lord
my trouble did declare.

3 Although perplexed was my spirit,
my path was known to thee:
In way where I did walk, a snare
they slily laid for me.
4 I look'd & view'd on my right hand,
but none there would me know:
All refuge failed me, and for
my soul none cared tho.

5 Then cry'd I Lord to thee, and said,
my hope thou onely art:
Thou in the land of living art
my portion and my part.
6 Heark to my cry, for I am brought
full low: deliver me
From them that do me persecute,
for me too strong they be.

7 That I may praise thy Name, my soul
from prison, Lord, bring out:
When thou art good to me, the just
shall press me round about.

PSALM Cxliii. N.

LOrd hear my prayer, hearken the plaint
that I do make to thee:
Lord, in thy native truth and in
thy justice answer me.
2 In judgement with thy servant Lord,
O enter not at all:
For justified in thy sight
not one that liveth shall.

3 The enemy hath pursu'd my soul,
my life to ground hath thrown:
And laid me in the dark, like them
that dead are long agone.

4 Within me in perplexity
was mine accounted spirit:
And in me was my troubled heart
amazed and astright.

5 Yet I record time past, in all
thy works I meditate:
Yea in thy works I meditate,
that thy hands have create.
6 To thee, O Lord, my God, do I
do stretch my craving hands:
My soul desireth after thee,
as do the thirsty lands.

7 Hear me with speed, my spirit doth fail:
hide not thy face me fro:
Else shall I be like them that down
into the pit do go.
8 Let me thy loving kindness in
the morning hear and know,
For in thee is my trust, shew me
the way where I shall go.

9 For I lift up my soul to thee,
O Lord deliver me
From all mine enemies, for I
have hidden me with thee.
10 Teach me to do thy will, for thou
thou art my God, I say:
Let thy good Spirit into the land
of mercy me convey.

11 For thy names sake with quickening (grace
alive do thou me make:
And out of trouble bring my soul,
even for thy justice sake.
12 And for thy mercy slay my foes,
O Lord, destroy them all
That do oppress my soul: for I
thy servant am and shall.

PSALM Cxliv. N.

BLest be § Lord my strength, that doth
instruct my hands to fight:
The Lord that doth my fingers frame
to battle by his might.
2 He is my goodness, fort and tower,
deliverer and shield:
In him I trust, my people he
subdues to me to yeeld.

3 O Lord, what thing is man, that him
thou holdest so in prise:
Or son of man, that upon him
thou thinkest in such wise?
4 Man is but like to vanity,
so pass his dayes to end,
5 As fleering shade, bow down O Lord
the heavens and descend.

(smoke:
6 The mountains touch, and they shall
cast forth thy lightning flame,
And scatter them: thine arrows shoot,
consume them with the same.
7 Send down thine hand even from above,
O Lord deliver me:
Take me from waters great, from hand
of strangers make me free.

8 Whose subtil mouth is vanity,

and fondneſs doth intreat:
And their right hand is a right hand
of falſhood and deceit.

9 A new ſong will I ſing, O God,
and ſinging will I be
On Viol, and on Inſtrument
ten-ſtringed unto thee.

10 Even he it is that only gives
deliverance to Kings:
Euco his ſervant David help
from hurtful ſword he brings.

11 From ſtrangers hand me ſave & ſhield,
whoſe mouth talks vanitie:
And their right hand is a right hand
of guile and ſubtiltie.

12 That our ſons may be as the plants,
whom growing youth doth rear:
Our daughters as carv'd corner ſtones,
like to a palace fair.

13 Our garners full, and plentie may
with ſundrie ſorts be found,
Our ſheep bring thouſands, in our ſtreets
ten thouſands may abound.

14 Our oxen be to labour ſtrong,
that none do us invade:
There be no goings out, nor cries
within our ſtreets be made.

15 The people bleſſed are that with
ſuch bleſſings are ſo ſtor'd:
Yea, bleſſed all the people are,
whoſe God is God the Lord.

PSALM Cxlv. N.

1 THee will I laud my God and King,
and bleſs thy Name for aye:
2 For ever will I praiſe thy Name,
and bleſs thee day by day.

3 Great is the Lord, moſt worthie praiſe,
his greatneſs none can reach:
4 From race to race they ſhal thy works
praiſe, and thy power preach.

5 I of thy glorious Majeſtie
the beautie will record:
And meditate upon thy works
moſt wonderful O Lord.

6 And they ſhal of thy power and of
thy fearful acts declare:
And I to publiſh all abroad,
thy greatneſs will not ſpare.

7 And they into the mention ſhal
break of thy goodneſs great:
And I aloud thy righteouſneſs
in ſinging ſhal repeat.

8 The Lord our God is gracious,
and mercifull alſo:
Of great abounding mercie, and
to anger he is ſlow.

9 Yea good to all, and all his works
his mercie doth exceed:
10 All thy works do praiſe thee, Lord,
and do thy honour ſpread.

11 Thy ſaints to bleſs thee, and they do
thy kingdom's glorie ſhow:
12 And blaze thy power, to cauſe the ſons
of men thy powe r to know.

The ſecond part.

13 And of his mighty kingdom eke
to ſpread the glorious praiſe:
Thy kingdom Lord a kingdom is
that doth endure alwaies:
And thy dominion through each age
endures without decay:

14 The Lord upholdeth them that fall
their ſliding he doth ſtay.

15 The eyes of all do wait on thee,
thou doſt them all relieve:
And thou to each ſufficing food
in ſeaſon due doſt give.

16 Thou openeſt thy plenteous hand,
and bounteouſly doſt fill
All things whatſoever do live,
with gifts of thy good will.

17 The Lord is juſt in all his waies,
his works are holie all:
18 Near all he is that call on him,
in truth that on him call.

19 He the deſires which they require,
that fear him will fulfil:
And he will hear them when they cry,
and ſave them all he will.

20 The Lord preſerves all thoſe to him
that bear a loving heart:
But he them all that wicked are,
will utterly ſubvert.

21 My thankful mouth ſhal gladlie ſpeak
the praiſes of the Lord:
All fleſh to praiſe his holy Name,
for ever ſhall accord.

PSALM Cxlvi. J.H.

1 MY ſoul praiſe thou the Lord alwaies,
my God I will confeſs:
2 While breath & life prolong my daies,
my tongue no time ſhall ceaſe.

3 Truſt not in worldlie Princes than,
though they abound in wealth:
Nor in the ſons of mortal men,
in whom there is no health.

4 For why? their breath doth ſoon depart
to earth anon they fall:
And then the counſels of their heart
decay and periſh all.

5 O happy is that man I ſay,
whom Jacobs God doth aid:
And he whoſe hope doth not decay,
but on the Lord is ſtaid.

6 Which made the earth and waters deep
the heavens high withal:
Which doth his word and promiſe keep
in truth and ever ſhal.

7 With right alwaies doth he proceed,
for ſuch as ſuffer wrong:
The poor and hungry he doth feed,
and looſe the ſetters ſtrong.

8 The Lord doth ſend the blind their ſight,
the lame to limbs reſtore:
The Lord (I ſay) doth love, the right
and juſt man evermore.

9 He

9 He doth defend the fatherless,
and stranger sad in heart:
And quit the widow from distress,
and ill mens waies subvert.

10 Thy Lord and God eternally
O Sion still shall reign:
In time of all posterity,
for ever to remain.

PSALM Cxlvii. N.

PRaise ye the Lord, for it is good
unto our God to sing:
For it is pleasant, and to praise,
it is a comely thing.

2 The Lord his own Jerusalem,
he buildeth up alone:
And the dispersed of Israel
doth gather into one.

3 He heals the broken in their heart,
their sores up doth he bind:
4 He counts the number of the stars,
and names them in their kind.
5 Great is the Lord, great is his power,
his wisdom infinite:
6 The Lord relieves the meek, and throws
to ground the wicked wight.

7 Sing unto God the Lord with praise,
unto the Lord rejoyce:
And so our God upon the Harp,
advance your singing voice.
8 He covers heaven with clouds, and for
the earth prepareth rain:
And on the mountains he doth make
the grass to grow again.

9 He gives to beasts their food, and to
young Ravens when they cry:
10 His pleasure not in strength of horse,
nor in mans legs doth lie.
11 But in all those that fear the Lord,
the Lord hath his delight:
And such as do attend upon
his mercies shining light.

The second part.

12 O praise the Lord Jerusalem,
thy God O Sion praise:
13 For he the bars hath forged strong,
wherewith thy gates he staies.
14 Thy children he hath blest in thee,
and in thy borders he
Doth settle peace, and with the flour
of wheat he filleth thee.

15 And his commandement upon
the earth he sendeth out:
And eke his word with speedy course
doth swiftlie run about.
16 He giveth snow like wool, hour-frost
like ashes he doth spread:
17 Like morsels casts his ice, thereof
the cold who can abide?
18 He sendeth forth his mighty word,
and melteth them again:
His winds he makes to blow, and then
the waters flow amain.

19 The doctrine of his holy word
to Jacob he doth show:
His statutes and his judgements he
gives Israel to know.

20 With every Nation hath he not
so dealt, nor have they known
His secret judgements, ye therefore
praise ye the Lord alone.

PSALM Cxlviii. J. H.

GIve laud unto the Lord,
From Heaven that is so high:
Praise him in deed and word,
Above the starrie skie.
2 And also ye,
His Angels all
Armies royal,
Praise him with glee.

3 Praise him both Moon and Sun
Which are so clear and bright:
The same of you be done,
Ye glistering stars of light:
4 And eke no less,
Ye Heavens fair,
5 And clouds of the air,
His laud express.

6 For at his word they were,
All formed as we see:
At his voice did appear
All things in their degree,
Which he set fast,
To them he made
A law and trade,
for aye to last.

7 Extol and praise Gods Name
On earth ye Dragons fell:
All deeps do ye the same,
For it becomes you well,
8 Him magnifie,
Fire, hail, ice, snow,
And storms that blow
At his decree.

9 The hills and mountains all
And trees that fruitful are:
The Cedars great and tall,
His worthy praise declare.
10 Beasts and cattel,
Yea birds flying,
And worms creeping,
that on earth dwell.

11 All Kings both more and less
With all their pompous train:
Princes and all Judges
That in the world remain,
Exalt his Name.
12 Young men and maids,
Old men and babes,
Do ye the same.

13 For his Name shall we prove
To be most excellent,
Whose praise is far above
The earth and firmament.
14 For sure he shall
Exalt with bliss

The horn of life
And help them all.
15 His Saints all shall forth tell
His praise and worthiness:
The children of Israel,
Each one both more and less.
16 And also they
That with good will
His words fulfill,
And him obey.

PSALM Cxlix. N.

Sing ye unto the Lord our God
a new rejoycing song:
And let the praise of him be heard
his holy Saints among.
2 Let Israel rejoyce in him,
that made him of nothing:
And let the seed of Sion ete
be joyful in their King.
3 Let them sound praise with voice of (flute,
unto his holy Name:
And with the timbrel and the harp
sing praises of the same.
4 For why? the Lord his pleasure all
hath in his people set:
And by deliverance he will raise
the meek to glory great.
5 With glory and with honour now
let all his Saints rejoyce:
And now aloud upon their beds
advance their singing voice.
6 And in their mouths let be the aba
of God the mighty Lord:
And in their hands the let them bear
a double edged sword.
7 To plague the heathen and correct
the people with their hands:
8 To bind their stately Kings in chains
their Lords in iron bands.
9 To execute on them the doom
that written is before:
This honour all his Saints shall have
praise ye the Lord therefore.

PSALM Cl. N.

Yield unto God the mighty Lord
praise in his Sanctuary:
And praise him in the firmament
that shews his power on hie.
2 Advance his Name, and praise him for
his mighty acts always:
According to his excellency
of greatness give him praise.
3 His praises with the princely noise
of sounding Trumpets blow:
Praise him upon the Viol, and
upon the Harp also
4 Praise him with Timbrel and with Flute
Organs and Virginals:
5 With sounding Cymbals praise ye him,
praise him with loud Cymbals.
6 What ever hath the benefit
of breathing, praise the Lord:
To praise the name of God the Lord
agree with one accord.

The end of the Psalms of DAVID *in Meeter.*

VENI CREATOR.

Come Holy Ghost eternal God
proceeding from above:
Both from the Father and the Son,
the God of peace and love.
Visit our minds, and into us
thy heavenly grace inspire:
That in all truth and godliness
we may have true desire.

Thou art the very Comforter
in all woe and distress:
The heavenly gift of God most high,
which no tongue can express.
The fountain and the living spring
of joy celestial.
The fire so bright, the love so clear,
and unction spiritual.

Thou in thy gifts art manifold,
whereby Christs Church doth stand,
In faithful hearts writing thy law,
the finger of Gods hand.
According to thy promise made,
thou giv'st speech of grace:
That through thy help the praise of God
may sounded in every place.

O Holy Ghost into our wits
send down thy heavenly light:
Kindle our hearts with fervent love
to serve God day and night.
Strengthen and stablish all our weakness
so feeble and so frail:
That neither flesh, the world nor devil
against us do prevail.

Put back our enemies far from us,
and grant us to obtain
Peace in our hearts with God and man
without grudge or disdain.
And grant (O Lord) that thou being
our leader and our guide:
We may eschew the snares of sin,
and from thee never slide.

To us such plenty of thy grace
good Lord grant, we thee pray:
That thou mayst be our Comforter
at the last dreadful day.
Of all strife and dissention,
O Lord, dissolve the bands:
And make the knots of peace and love
throughout all Christian lands.

Grant

Grant us, O Lord, through thee
the Father most of might:
That of his dear beloved Son
we may attain the sight.
And that with perfect faith also
we may acknowledge thee
The Spirit of them both alway,
one God in persons three.
Laud and praise be to the Father,
and to the Son equal:
And to the Holy Spirit also,
one God coeternal.
And pray we that the only Son
vouchsafe his Spirit to send
To all that do profess his Name,
unto the Worlds last end.

The humble sute of a sinner. M.

O Lord on whom I do depend,
behold my careful heart:
And when thy will and pleasure is,
release me of my smart.
Thou seest my sorrows what they are,
my grief is known to thee:
And there is none that can remove,
or take the same from me.

But onely thou whose aid I crave
whose mercy still is prest,
To cast all those that come to thee,
for succour and for rest.
And sith thou seest my restless eyes,
my tears and grievous grone:
Attend unto my suit O Lord,
mark well my plaint and mone.

For sin hath so enclosed me,
and compast me about:
That I am now remediless,
if mercy help not out.
For mortal man cannot release,
or mitigate this pain:
But even thy Christ, my Lord and God,
who for my sins was slain.

Whose bloudy wounds are yet so fre,
though not with mortal eye,
Yet do thy Saints behold them all,
and so I trust shall I.
Though sin doth hinder me a while,
when thou shalt see it good,
I shall enjoy the sight of him,
and see his wounds and bloud.

And as thine Angels and thy Saints
do now behold the same,
So trust I to possess that place,
with them to praise thy Name.
But, whilst I live here in this vale
where sinners do frequent:
Assist me ever with thy grace,
my sins still to lament.

Lest that I tread the sinners trace,
and give them my consent,
To dwel with them in wickedness,
whereto nature is bent.
Surely thy grace must be my stay,
lest that I fall down flat,
And being down, then of my self
cannot recover that.

Wherefore this is yet once again
my suit and my request,
To grant me pardon for my sin,
that I in thee may rest.
Then shal my heart and tongue also
be instruments of praise:
And in thy Church and house of Saints
sing Psalms to thee alwaies.

Venite exultemus.

O Come and let us now rejoyce
And sing unto the Lord:
And to our onely Saviour,
Also with one accord.
O let us come before his face,
With inward reverence,
Confessing all our former sins,
And that with diligence.

To thanke him for his benefits
Alwayes distributing:
Wherefore to him right joyfully
In Psalms now let us sing.
And that because that God alone
Is Lord magnificent,
And eke above all other gods,
A King omnipotent.

His people doth not he forsake
At any time or tide:
And in his hands are all the coasts
Of all the world so wide.
And with his loving countenance
He looketh every where:
And doth behold the tops of all
The mountains far and near.

The sea and all that is therein
Are his, for he them made:
And eke his hand hath fashioned
The earth which doth not fade.
O come therefore and worship him,
And down before him fall:
And let us kneel before the Lord,
The which hath made us all.

He is our God, our Lord and King,
And we his people are:
His flock, and sheep of his pasture,
Of whom he taketh care.
This day if ye will hear his voice
Then harden not your heart:
As in the bitter murmuring,
When ye were in desart.

Which thing was of their negligence
Committed in the time
Of trouble in the wilderness,
A great and grievous crime,
Whereas your fathers tempted me,
And tri'd me every way:
They proved me, and saw my works,
What I could do or say.

These fourty years have beene grieved
With this generation:
And ever more I said they'd

Err.

(ther
(bred

in their imagination,
Wherewith their hearts were sore cum-
Long time and many daies:
Wherefore I said assuredly,
They have not known my waies.

To whom I in mine anger swore,
That they should not be blest,
Nor see my joy celestial,
Nor enter in my rest.

Gloria Patri.

All laud and praise be to the Lord,
O that of might art most:
To God the Father and the Son,
and to the Holy Ghost.
As it in the beginning was,
for ever heretofore:
And is now at this present time,
and shall be evermore.

The Song of Saint Ambrose called *Te Deum.*

WE praise thee God, we knowledge
the only Lord to be: (thee
And as eternal Father all
the earth doth worship thee.
To thee all Angels cry, the heavens,
and all the powers therein:
To thee Cherub and Seraphin,
to cry they do not lin.

O holy, holy, holy Lord,
of Sabboth Lord the God:
Through heaven and earth thy praise is
and glory all abroad. (spread,
Th' Apostles glorious company
yeeld praises unto thee:
The Prophets goodly fellowship
praise thee continually.

The noble and victorious host
of Martyrs sound thy praise:
The holy Church throughout the world
doth knowledge thee alwaies.
Father of endless Majesty
they do acknowledge thee,
Thy Christ thine honourable, true,
and onely Son to be.

The Holy Ghost the Comforter,
of glorie thou art King,
O Christ, and of the Father art
the Son everlasting.
When sinful mans decay in hand
thou tookest to restore:
To incarnate in Virgins womb,
thou diddest not abhor.

When thou hadst overcome of death
the sharp and cruel might:
Thou heavens kingdom didst set ope
to each believing wight.
In glory of the Father thou
dost sit on Gods right hand:
We trust that thou shalt come our Judge
nor cause to understand.

Lord help thy servants whom thou hast
bought with thy precious blood!
And in eternal glory set
them with thy Saints so good.
O Lord do thou thy people save,
bless thine inheritance:
Lord govern them, and Lord do thou
for ever them advance.

We magnifie thee day by day,
and world without an end
Adore thy holy Name: O Lord
vouchsafe us to defend
From sin this day: have mercy Lord,
have mercy on us all:
And on us as we trust in thee,
Lord let thy mercy fall.

O Lord I have reposed all
my confidence in thee:
Put to confounding shame therefore,
Lord let me never be.

The Song of Zacharias called *Benedictus.*

THe only Lord of Israel
be praised evermore:
For through his visitation,
And mercy kept in store,
His people now he hath redeem'd
That long have been in thral:
And spread abroad his saving healt h
Upon his servants all.

In Davids house his servant true,
According to his mind:
And also his anointed King,
As we in Scripture find.
As by his holy Prophets all
Oft times he did declare:
The which were since the world began,
His waies for to prepare.

That we might be delivered
From those that make debate:
Our enemies, and from the hands
Of all that do us hate.
The mercy which he promised
Our Fathers to fulfil:
And think upon his covenant made,
According to his will.

And also to perform the oath
Which he before had sworn,
To Abraham our Father dear,
For us that were forlorn.
That he would give himself for us
And us from bondage bring
Out of the hands of all our foes,
To serve our heavenly King.

And that without all manner fear,
And eke in righteousness:
And also for to lead our lives
In stedfast holiness:
And thou (O Child) which now are born,
And of the Lord elect:
Shalt be the Prophet of the Highest,
His waies for to direct.

For thou shalt go before his face

For

For to prepare his waies:
And also for to teach his will,
And pleasure all thy daies.
To give them knowledg how that their
Salvation is near:
And that remission of their sins
Is through his mercy meer.

Whereby the day-spring from on high
Is come us for to visit:
And those for to illuminate,
Which do in darkness sit.
To lighten those that shadowed be
With death and eke oppress:
And also for to guide our feet
The way to peace and rest.

The Song of the blessed Mary, called *Magnificat.*

MY soul doth magnifie the Lord,
My spirit eke evermore
Rejoyceth in the Lord my God,
Which is my Saviour.
And why? because he did regard,
And gave respect unto
So base estate of his hand-maid,
And let the mighty go.

For now behold all nations,
And generations all,
From this time forth for evermore
Shal me right blessed call:
Because he hath me magnified,
Which is the Lord of might:
Whose name be ever sanctified,
And praised day and night.

For with his mercy and his grace
All men he doth enfame:
Throughout all generations,
To such as fear his Name.
He shewed strength with his great arm,
And made the proud to start,
With all imaginations
That they have in their heart.

He hath put down the mighty ones
From their supernal seat:
And did exalt the meek in heart,
As he hath thought it meet.
The hungry he repleniished
With all things that were good:
And through his power he made the rich
Oft times to want their food.

And calling to remembrance
His mercy every deal:
Hath holpen up assistantly
His servant Israel.
According to his promise made
To Abraham before:
And to his seed successively,
To stand for evermore.

The Song of Simeon, called *Nunc dimittis.*

O Lord because my hearts desire
Hath wished long to see:
My only Lord and Saviour,
Thy Son before I die.
The joy and health of all mankind,
Desired long before:
Which now is come into the world,
Of mercy bringing store.

Thou sufferest thy servant now
In peace for to depart,
According to thy holy Word,
Which lighteneth my heart.
Because mine eyes which thou hast made
To give my body light,
Have now beheld thy saving health,
Which is the Lord of might,

Whom thou mercifully hast set
(Of thine abundant grace)
In open sight and visible,
Before all peoples face,
The Gentiles to illuminate,
And Satan over-que:
And eke to be the glorie of
Thy people Israel.

The Lamentation of a sinner.

O Lord turn not away thy face
From him that lies prostrate:
Lamenting sore his sinful life,
Before thy mercy gate:
Which gate thou openest wide to those
That do lament their sin:
Shut not that gate against me Lord,
But let me enter in.

And call me not to mine account
How I have lived here:
For then I know right well O Lord,
How vile I shall appear.
I need not to confess my life,
I am sure thou canst tell,
What I have been and what I am,
I know thou know'st it well.

O Lord thou know'st what things be past
And eke the things that be:
Thou know'st also what is to come,
Nothing is hid from thee.
Before the heavens & earth were made
Thou knowst what things were then:
As all things else that have been since,
Among the sons of men.

And can the things that I have done,
Be hidden from thee then?
Nay nay, thou know'st them all O Lord,
Where they were done and when,
Wherefore with tears I come to thee,
To beg and to intreat:
Even as the child that hath done ill,
And feareth to be beat.

So come I to thy mercy gate,
Where mercy doth abound:
Requiring mercy for my sin,
To heal my deadly wound.
O Lord I need not to repeat,
What I do beg and crave:
Thou know'st (O Lord) before I ask,

The thing that I would have.

Mercy good Lord, mercy I ask,
This is the total summe,
For mercy Lord is all my suit,
Lord let thy mercy come.

The Lords Prayer, or *Pater Noster.*

OUr Father which in Heaven art,
Lord hallowed be thy Name.
Thy Kingdom come. Thy will be done
in earth, even as the same
In Heaven is. Give us O Lord,
our daily bread this day.
As we forgive our debters, so
forgive our debts we pray.

Into temptation lead us not,
from evil make us free:
For kingdom, power and glory thine
both now and ever be.

The Lords Praier, D. Cox.

OUr Father which in heaven art,
And mak'st us al one brother-hood,
To call upon thee with one heart,
Our heavenly Father and our God.
Grant we pray not with lips alone,
But with our hearts deep sigh & grone,

Thy blesed Name be sanctified,
Thy holy Word might' us inflame,
In holy life for to abide,
To magnifie thy holy Name.
From all errors defend and keep
The little flock of thy poor sheep.

Thy kingdom come even at this hour
And henceforth everlastingly:
Thine Holy Ghost into us poure,
With all his gifts most plenteously.
From Satans rage and filthy hand,
Defend us with thy mighty hand.

Thy will be done with diligence,
Like as in heaven, in earth also:
In trouble grant us patience,
Thee to obey in wealth and wo.
Let not flesh, bloud, or any ill
Prevail against thy holy will.

Give us this day our daily bread,
And all other good gifts of thine:
Keep us from war and from bloud-shed,
Also from sickness, dearth and pine.
That we may live in quietness,
Without all greedy carefulness.

Forgive us our offences all,
Relieve our careful conscience:
As we forgive both great and smal,
Which unto us have done offence.
Prepare us Lord for to serve thee
In perfect love and unity.

O Lord into temptation,
Lead us not when the fiend doth rage,
To withstand his invasion,
Give power and strength to every age.
Arm and make strong thy feeble host,
With faith and with the Holy Ghost.

O Lord from evil deliver us,
The daies and times are dangerous:
From everlasting death save us,
And in our last need comfort us.
A blesed end to us bequeath,
Into thy hands our souls receive.

For thou, O Lord, art King of kings,
And thou hast power over all:
Thy glory shineth in all things,
In the wide world universal.
Amen, let it be done, O Lord,
That we have praid with one accord.

The ten Commandments of God.
Exod. 20. W. W.

HEark Israel, and what I say
give heed to understand:
I am the Lord thy God that brought
thee out of Egypt land,
Even from the house wherein thou didst
in thraledome live a slave:
None other Gods at all before
my presence shalt thou have.

No manner graven image shalt
thou make at all to thee:
Nor any figure like by thee
shall counterfeited be,
Of any thing in Heaven above
nor in the earth below:
Nor in the waters beneath the earth
to them thou shalt not bow,

Nor shalt them serve, the Lord thy God
a jealous God am I: (God
That punish parents faults, unto
the third and fourth degree,
Upon their children that me hate,
and mercy do display
To thousands of such as me love,
and my precepts obey.

The Name thou of the Lord thy God
in vain shalt never use:
For him that takes his Name in vain
the Lord will not excuse.
Remember that thou holy keep
the sacred sabbath day:
Six dayes thou labour shalt, and do
thy needful works alway.

The seventh day the Lord thy God
hath set to rest upon:
No work then shalt thou do in it,
ne thou nor yet thy son,
Thy daughter, servant, nor thy maid,
thine ox, nor yet thine asse,
Nor stranger that within thy gates
hath his abiding place.

For in six dayes, God heaven and earth,
and all therein did make:
And after those, his rest he did
upon the seventh day take.
Wherefore he blest the day that he
for resting did ordain:
And sacred to himself alone
appointed to remain.

Yield honour to thy parents, that
prolong'd thy dayes may be
Upon the land, the which the Lord
thy God hath given thee.
Thou shalt not murther. Thou shalt not
commit adultery.
Thou shalt not steal. Nor witness false
against thy neighbour be.
Thou shalt not covet house that to
thy neighbour doth belong:
Ne covet shalt in having of
his wife to do him wrong.
Nor his man-servant nor his maid,
nor ox nor asse of his:
Nor any other thing that to
thy neighbour proper is.

Another of the same by *W. W.*

ATtend my people and give ear,
Of verly things I will thee tell:
See that my words in mind thou bear,
And: o my precepts listen well.

1 I am thy soveraign Lord and God,
Which have thee brought frō careful thral
And eke reclaim'd from Pharaohs rod,
Make thee no gods on them to call.

2 Nor fashioned form of any thing
In heaven or earth to worship it:
For I thy God by revenging
With grievous plagues this sin wil smite.

3 Take not in vain his holy name,
Abuse it not after thy will,
For so thou might'st soo purchase blame
And in his wrath he would thee spill.
(ceast,

4 The Lord from work the seventh day
And brought all things to perfect end:
So thou and thine that day take rest,
That to Gods hests ye may attend.

5 Unto thy parents honour give,
As Gods commandments do intend:
That thou long days & good maist live
In earth, where God a place doth lend.

6 Beware of murther and cruel hate.
7 All filthy fornication fear.
8 See thou steal not in any rate.
9 False witness against no man bear.

10 Thy neighbours house with not to have
His wife, or ought that he calls mine:
His field, his ox, his asse, his slave,
Or any thing which is not thine.

A Prayer.

The spirit of grace grant us O Lord
To keep these laws our hearts restore,
And cause us all with one accord,
To magnifie thy Name therefore.

For of our selves no strength we have
To keep these laws after thy will:
Thy might therefore O Christ we crave,
That we in thee may them fulfil.

Lord for thy Names sake grant us this

Thou art our strength, O Saviour Christ
Of thee to speed how should we miss,
In whom our treasure doth consist?

To thee for evermore be praise,
With the Father in each respect,
And with the holy Spirit always,
The comforter of thine elect.

The Complaint of a sinner.

WHere righteousness doth say,
Lord for my sinful part,
In wrath thou shouldst me pay
Vengeance for my desert.
I can it not deny,
But needs I must confess,
How that continually
Thy laws I do transgress.

But if it be thy will
With sinners to contend:
Then all thy flock shall spill,
And le lost without end.
For who lives here so right,
That rightly he can say,
He sins not in thy sight,
Full oft and every day?

The Scripture plain tells me,
The righteous man offendeth
Seven times a day 'gainst thee
Whereon thy wrath dependeth:
So that the righteous man
Doth walk in no such path,
But he falls now and than
In danger of thy wrath.

Then sith the case is thus
That even the man right wise
Falls oft in sinful hands,
Whereby thy wrath may rise,
Lord, I that am unjust,
And righteousness none have,
Wherero then shall I trust,
My sinful soul to save?

But truly to that post,
Whereto I cleave and shall:
Which is thy mercy most,
Lord let thy mercy fall,
And mitigate thy mood,
Or else we perish all:
The price of this thy blood,
Wherein mercy I call.

The Scripture doth declare,
No drop of blood in thee:
But that thou didst not spare
To shed each drop for me.
Now let those drops most sweet
So moist my heart to drie,
That I with sin repleat,
May live, and sin may die.

That being mortified,
This sin of mine in me,
I may be sanctified,
By grace of thine in thee:
So that I never fall
Into such mortal sin,
That my foes infernal

Reioyce &

Rejoyce my death therein.
But vouchsafe me to keep
From thofe infernal foes:
And from that lake fo deep,
Whereas no mercy grows.
And I shall sing the songs,
Confirmed with the juft:
That unto thee belongs,
Which art my onely truft.

A Song to be fung before Morning Prayer. T. E.

PRaife ye the Lord ye Gentiles all,
which hath brought you into his light:
O praife him all people mortal,
as it is moft worthy and right.

For he is full determined
on us to poure out his mercy:
And the Lords truth be ye affur'd,
abideth perpetually.

Glory be to God the Father,
and unto Jefus Chrift his Son:
With the Holy Ghoft in like manner,
now and at every feafon.

A Song to be fung before Evening prayer.

BEhold now give heed fuch as be
the Lords Servants faithful and true,
Come praife the Lord every degree,
with fuch fongs as to him are due.

O ye that ftand in the Lords houfe,
even in our own God's manfion:
Praife ye the Lord fo bounteous,
which worketh our falvation.

Lift up your hands in his holy place,
yea and that in the time of night:
Praife ye the Lord which gives all grace,
for he is a Lord of great might.

Then fhall the Lord out of Sion,
which made heaven and earth by his
Give to you and your nations power,
his bleffing mercy, and favour.
Glory be to the Father, &c.

The twelve Articles of the Chriftian Faith.

ALl my belief and confidence
is in the Lord of might:
The Father which all things hath made
the day and eke the night.
The heavens and the firmament,
and alfo many a ftar,
The earth and all that is therein,
which paffeth mans reafon far.

And in like manner I believe
in Chrift our Lord his fon:
Coequal with the Deitie,
and man in flefh and bone.
Conceived by the Holy Ghoft,
his word doth me affure:

And of his mother Mary born,
yet fhe a Virgin pure.

Becaufe mankind to Satan was
for fin in bond and thrall:
He came and offer'd up himfelf
to death to fave us all.
And fuffering moft grievous pain,
then Pilate being judge:
Was crucified on the Croffe,
and therein did not grudge.

And fo he died in the flefh,
but quickned in the fpirit:
His body then was buried,
as is our ufe and rite.
His foul did after this defcend
into the lower parts:
A dread unto the wicked fpirits,
but joy to faithful hearts.

And in the third day of his death
he rofe to life again:
To th' end he might be glorifi'
out of all grief and pain,
Afcending to the heavens high,
to fit in glory ftill:
On Gods right hand his Father dear,
according to his will.

Until the day of judgement come,
when he fhall come again
With Angels power (yet of that day
we all be uncertain)
To judge all people righteoufly,
whom he hath dearly bought:
The living and the dead alfo,
which he hath made of nought.

And in the holy Spirit of God,
(my faith to ftatifie)
The third perfon in Trinity,
believe I ftedfaftly.
The holy and Catholick Church,
that Gods Word doth maintain:
And holy Scripture doth allow,
which Satan doth diftain.

And alfo I do truft to have
by Jefus Chrift his death:
Releafe and pardon of my fins,
and that onely by faith.
What time all flefh fhall rife again,
before the Lord of might:
And fee him with their bodily eyes,
which now do give them light.

And then fhal Chrift our Saviour
the fheep and goats divide:
And give life everlaftingly,
to thofe whom he hath cri'd,
Within his Realm celeftial,
in glory for to reft:
With all his holy companie
of Saints and Angels bleft.

Which ferve the Lord omnipotent
obediently each hour:
To whom be all dominion,
and praife for evermore.

A Prayer to the holy Ghoſt, to be ſung before the Sermon.

COme holy Spirit the God of might
comforter of us all:
Teach us to know thy Word aright,
that we may never fall.
O Holy Ghoſt viſit our coaſt,
defend us with thy ſhield:
Againſt all ſin and wickedneſs,
Lord help us win the field.

Lord keep our King and his Councel,
and give them will and might
To perſevere in thy Goſpel,
which can put ſin to flight.
O Lord that giv'ſt thy holy Word,
ſend Preachers plenteously:
That in the ſame we may accord,
and therein live and die.
O holy Spirit direct aright
the Preachers of thy Word:
That thou by them maiſt cut down ſin,
as it were with a ſword.
Depart not from thy Paſtors pure,
but aid them at their need.
Which break to us the bread of life,
whereon our ſouls do feed.

O bleſſed Spirit of truth keep us
in peace and unity:
Keep us from ſects and errours all,
and from all Papiſtry.
Convert all thoſe that are our foes,
and bring them to thy light,
That they and we may well agree,
and praiſe thee day and night.

O Lord increaſe our faith in us,
and love ſo to abound:
That man and wife be void of ſtriſe,
and neighbours about us round.
In our time give thy peace O Lord,
to nations far and nigh:
And teach them all thy holy Word,
that we may ſing to thee.

All glory to the Trinity,
that is of mightes moſt:
The living Father and the Sonn
and eke the Holy Ghoſt.
As it hath been in all the time
that hath been heretofore:
As it is now, and ſo ſhall be
henceforth for evermore.

Da Pacem, Domine.

GIve peace in theſe our dayes O Lord,
Great dangers are now at hand:
Thine enemies with one accord,
Chriſts name in every land,
Seek to deface,
Root out and raſe
Thy true right worſhip indeed.
Be thou the ſtay,
Lord we thee pray,
Thou helpſt alone in all need.
Give us that peace, that we do lack
Through miſbelief and ill life:
Thy Word to offer thou doſt not ſlack
Which we unkindly gain-ſtrive.
With fire and ſword,
This healthful word,
Some perſecute and oppreſs:
Some with the mouth,
Confeſs the truth
Without ſincere godlineſs.

Give peace, and in thy Spirit down ſend
With grief and repentance true,
To pierce our hearts, our lives to mend,
And by faith in Chriſt renew.
That fear and dread
War and bloud-ſhed,
Through thy ſweet mercy and grace,
May from us slide,
Thy truth may bide,
And ſhine in every place.

The Lamentation.

O Lord in thee is all my truſt,
give ear unto my woful cry,
Refuſe me not that am unjuſt,
But bowing down thy heavenly eye,
Behold how I do ſtill lament,
my ſins wherein I do offend:
O Lord for them ſhall I be ſhent?
ſith thee to pleaſe I do intend.

No, no, nor ſo thy will is bent,
to deal with ſinners in thine ire:
But when in heart they ſhall repent,
thou grantſt with ſpeed their juſt deſire.
To thee therefore ſtill ſhall I crie,
to waſh away my ſinful crime:
Thy blood O Lord is not yet drie,
but that it may help me in time.

haſte thee O Lord, haſte thee I ſay,
to poure on me thy gifts of grace:
That when this life ſhall dit away,
in heaven with thee I may have place.
Where thou doſt raign eternally,
with God which once did down thee
Where Angels ſing continually,
ſend to thee be praiſe world without end.

R. W.

PReſerve us Lord by thy dear word,
From Turk and Pope defend us Lord
Which both wold thruſt out of his throne
Our Lord Jeſus Chriſt thy dear Son.

Lord Jeſus Chriſt ſhew forth thy might
That thou art Lord of lords by right:
Thy poor afflicted flock defend,
That we may praiſe thee without end.

God Holy Ghoſt our Comforter,
Be our patron, help, and ſuccour:
Give us one mind and perfect peace,
All gifts of grace in us increaſe.

Thou living God in perſon three,
Thy name be praiſ'd in unity:
In all our need ſo us defend
That we may praiſe thee without end.

FINIS.